

The LUTHERAN



ANOTHER MORTGAGE ON FIRE

Dr. E. E. Fischer and Pastor Donald Heft at St. Mark's Church, Oaklyn, N. J.

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5 CENTS



Keeping Lent

The Psychology of Lent. The human mind seems to work best when it makes a special effort at a special time. We are inclined to let our mental forces get scattered. We need to concentrate them.

We cannot keep our thoughts continually at top level, keyed to the highest pitch. Then we must do the next best thing, establish a special time for a forward thrust, a fresh campaign. The further we go ahead in such a drive, the less we shall be driven back later on.

The Time of Lent. There is a particular reason why we choose this time of year. Lent leads to Holy Week, and the Holy Week brings us a re-living of the events of our Lord's trial and crucifixion. We cannot secure enough time for the contemplation of these events within the short days of Holy Week itself. Lent is the lengthened shadow of the Cross, an enlargement of the great theme to meet our souls' needs.

The Observance of Lent. Our days are usually filled with miscellaneous tasks and interests. There are too many for the best

welfare of our souls. The great reason for the poverty of our times in spiritual understanding and living is the enormous number of things we have to do and to think about.

This is why many Christians give up social engagements and various amusements during Lent. These things are not condemned, as though we turn away from them with a guilty feeling. We simply need a chance for other things. We need time for going more often to church. Lent is a time to make a fresh beginning in the practice of Bible reading. Lent is a time for prayer, for quiet self-examination, for learning the hidden truth about God and ourselves. Lent is the time to take time.

Results of Lent. We will surely be drawn closer to our Master. The story of His cross never fails to catch hold of a receptive soul. A man who can go through this season without developing deeper devotion is insensible to God. From our enriched love of Him there will be a greater eagerness to do His will.

The
LUTHERAN

News Magazine of the United Lutheran Church in America

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Next Week: "YOUTH FOR CHRIST? - - - - - By Harold E. Fey

March 6, 1946

THE CHURCH . . . IN THE NEWS . . .

Sacrifice in Lent

A call to Christians for special Lenten sacrifice on behalf of suffering and starving peoples has been given by the major Protestant agencies engaged in overseas relief.

"We speak on behalf of the war-shattered, spirit-weary peoples of this earth," these agencies state. "Their story has been told and retold. But has it become vivid before our eyes? Has it enlarged our sympathies?"

During Lent in 1946 Christians "have opportunity to reinforce before the world our convictions of mercy and love," the statement continues. "We can offer a moving demonstration of our allegiance to Christ by fulfilling his teaching of the Good Samaritan for those who sit in darkness in our time."

Contribution equal to the value of one meal a week throughout Lent to the postwar relief fund of your church, in addition to any other gift you may have planned, is suggested by the relief agencies.

Or—the statement proposes—"Will you give up some customary expenditure for that period, and give to your church fund something you would not otherwise give?"

A third suggestion is: "Will you take from your savings account something that would constitute a truly sacrificial gift, and send it to your church fund?"

Such gifts for relief, either in Europe or Asia, are used to buy wheat, canned foods, dried milk, blankets, shoes, layettes, medicine. "Church gifts are being handled by sympathetic Christians' hands as they are used to smooth the tragedy of suffering."

"Don't wait for next month," the statement urges. "Send your gift now. People are slowly slipping beyond help. A gift at once may save several lives."

Churches support government

"Feeding a hungry world is too great a task for private agencies," acknowledge the executives of 17 Protestant denominations. "It calls for action by the nation as a whole."

Pointing out that President Truman has summoned people of the United States to make sacrifices necessary to save millions from starvation in Asia and Europe, the church leaders urge that each denomination support the president's recommendation.

"The eagerly awaited opportunity for the churches has come," says the statement. "The President needs the full support of the Christian forces of our country. Let each denomination record its approval at the White House and also call upon its members to express their judgment to their representatives and to the President."

Among those signing the statement, issued by the Federal Council of Churches, are ULC President Franklin C. Fry and executives of three other Lutheran organizations.

Leaders of all religious faiths were called into the White House on Feb. 20 to confer with President Truman on plans to enlist 250,000 churches in America in finding homes for returning war veterans.

The "Golden Rule" is the program outlined for solving the housing problem. "Share your home with a veteran," is the keynote, with churches



S. C. Michelfelder photographs Archbishop Eidem. Both attended meeting of World Council of Churches in Geneva, Switzerland

being asked to survey their membership for persons willing to provide temporary shelter.

Council to study world affairs

The World Council of Churches, in session last week in Geneva, Switzerland, decided to establish a commission on international affairs. It will seek "to stimulate the churches of all nations to a more vigorous expression of the demands of the Christian conscience in relation to the political policies of governments."

The commission will make a continuing study of "international justice and world order," and will announce its conclusions through the churches in many countries. A political front consisting of Protestant and Eastern Orthodox churches would be created through this commission.

Americans named to the commission

are: John Foster Dulles, Reinhold Niebuhr, G. Ashton Oldham, and G. Bromley Oxnam.

An "international conference of the churches on the question of world order" will probably be held in August.

A budget of \$4,000,000 for 1946 has been adopted by the World Council of Churches, most of the money being intended for relief among the European churches. More than half of the money is being given by Lutherans of America.

Modify Indian pledge

Modification of the pledge requiring missionaries in India not to engage in political activities was discussed in Geneva, Switzerland, by the executive committee of the International Missionary Council. It was announced that the committee will consult with the National Christian Council of India on action to be taken. This report was

received by *Religious News Service*.

American delegates recalled the demand made a year ago by the Foreign Missions Conference of North America for abolition of the pledge and said they supported this viewpoint. They contended that the pledge, demanded by the Conference of British Missionary Societies in the case of non-British missionaries, was discriminatory and should at least be modified.

P. D. Devanandan, Indian delegate, asserted that the pledge interfered with support of social programs conducted by Christians in his country. He recalled that an American missionary was forced to leave India in 1944 because of alleged violation of the pledge.

Babies or automobiles?

"As the sales curve of automobiles goes up, the curve of births goes down," stated Dr. Oliver E. Baker in Washington, D. C., at the National Catholic Conference on family life. The American people prefer automobiles to babies, he said.

"It costs no more to rear a child than to maintain an automobile, but the preference of the people is clear," he stated. Skilled psychologists help prepare advertising which seduce families by "delusions of grandeur," so that they learn to want cars, cosmetics, luxurious clothes, in preference to babies. Meanwhile "their biological heritage is passing away forever."

A plea for larger families came also from the Federal Council of Churches, in a statement last month entitled "Religion and the Birthrate."

"The future quality of the population and the carrying on of every good cause make it necessary that people of good health, mental and physical, and of good principles, should have

their full quota of children."

Three or four children apiece, for families which can give their offspring good heritage and care, would be about right, the statement suggests.

"At the same time," the statement said, "society should study reasonable and just ways to discourage parenthood on the part of those who are seriously unfitted to cope with its responsibilities."

Time magazine said that the statement illustrates "the ambiguous nature of modern Protestant thought," by urging more children and yet implying approval of birth control for people whose children might not be assets to society.

They returned to religion

"When the men come back," we were asking a year ago, "will they be deeply interested in the church?"

Will wartime experience make our young men and women more serious, or will they eat, drink, and be merry in postwar recklessness? The answer seems to be, generally, that they are coming back to church. And they are taking their full responsibilities.

For instance: St. Mark's Church, Portland, Oregon, elected three members to the church council last month. All three are returned service men. This report is typical of many recently received. Says the Rev. Walter J. Knutson, pastor of St. Mark's Church, "One young fellow returned from service on Tuesday. On Wednesday morning he was over, asking to be baptized and to become an active member of the church. His wife had been active for years, but he had never belonged to any church."

Put the returned service men to work immediately, on the governing boards

of congregations, in missionary and service agencies of the church, recommends Dr. John Sutherland Bonnell of New York's Fifth Avenue Presbyterian Church. He says many churches are doing this.

"A new and loftier crusade" awaits the men who have been released from fighting the nation's wars, he says. It is "a warfare against ignorance, poverty, racial antagonisms, and international jealousies and misunderstandings."

Not all the postwar leadership will be given by men. At the Church of the Holy Trinity, a ULC congregation in Rockville Center, N. Y., Miss Marie Lunning was elected to the church council at the January meeting. She is the first woman member.

Luce analyzes America

"America is hamstrung by a bad morale," thinks Henry R. Luce, founder of *Life*, *Time*, and *Fortune* magazines. Mr. Luce, son of a Presbyterian missionary, spoke at the Divinity School convocation at Duke University on Feb. 12.

America is in a mood of "irresponsible pessimism," Mr. Luce said. America is the hope of the world, but hasn't much faith in that hope. "Statistics," he said, "put us on the verge of the greatest prosperity ever known to man, yet nobody has much faith in it.

"We may not dismiss this phenomenon of bad morale by saying it is merely a postwar letdown. That is a half-truth. The other half is that American morale was even worse before the war. There can be no basic ethical agreement in America unless the ethics of our society are largely inspired by and closely related to Christianity. If Christianity proves to be ineffective or

irrelevant, it is unlikely that America in the next generation can find any other inspired guide to moral coherence.

"The Christian hope of our country can be no other than that there should once again occur, by God's grace, a dynamic, purposeful, relationship between strong Christian faith and a society of political freedom," Mr. Luce declared. The task of the Protestant church, he said, is to give the Christian answer to the problems of the times.

Conscription

Action on the peacetime conscription bill may come this week in the U. S. House of Representatives. Church groups which have steadily opposed the legislation concede that the bill has a good chance of going through.

Church, peace, educational, and labor organizations have worked hard to arouse public sentiment against the bill. Only new element introduced into the situation lately has been quite a volume of sentiment expressed by returning service men against a continuation of influence of the military in the training of youth.

Most outspoken of the service men is Edgar L. Jones, writing in the February *Atlantic Monthly*. "We had a right to expect," he says, "that in return for our services the global home front would give peace a fair trial. . . . If it takes two to make a war, we are making certain that we are one of them."

Abingdon offers \$7,500

A new book "in the broad field of evangelical Christianity" stands to win a prize of \$7,500, according to the offer of the Abingdon-Cokesbury Press, Methodist subsidiary.

No fiction and no poetry will be ac-

cepted, but otherwise the subject is wide open, so long as the book can be considered to "accomplish the greatest good for the Christian faith and Christian living among all people." The contest closes next Feb. 1. Judges include Dr. John Alexander Mackay, president of Princeton Theological Seminary, and Dr. Henry Pitney Van Dusen, president of Union Seminary.

Why McDermott goes to church

Churchgoing is an adventure. So says William F. McDermott in the March issue of *Coronet* magazine. Churchgoing to him is physically refreshing, mentally stimulating—and spiritually quickening.

The personal services rendered by the church are almost incalculable, he declares. The aid of the minister at the time of death is generally known, but little is known of how mercy is asked of court where wayward sons are on trial; how a ton of coal, a grocery order, clothing, medicine, temporary living quarters are provided for the destitute.

McDermott appreciates the world-contacts one makes through religious affiliation. The preacher in his sermons seeks the true meaning of events and their relation to life. In the hurly-burly rush of daily life, man's vision becomes distorted. The minister brings life and its purpose back into sharp focus.

There is a thrill in the fact that the church is the most democratic institution on earth, McDermott adds. Anyone can belong—regardless of status in life. And it's a going institution. Somehow it succeeds in spite of all obstacles. In 1929 Chicago had 1,600 churches and 245 banks; at the end of the depression it still had 1,600 churches, but only 45 banks. The Gibraltar of finance didn't prove as strong as the Rock of Ages.

McDermott also goes to church because he wants his children to acquire the habit. As children grow up under the influence of church attendance, they form habits of charity, good will and co-operation that will make them the highest type of adult citizen.

She hopes to help

"My trial is finally set for January 8. This means that I will be hanged on the 18th. What God has in store for me I do not know, but I enter upon these days full of confidence. . . ." That was the last message from Count Helmuth von Moltke, a German aristocrat.

He was executed by the Nazis in 1945 for his powerful opposition to Hitler. Friends had tried to persuade him to escape. "I cannot escape my respon-



sibility so easily," he said. There must be some Germans to stand against the dictator, for the sake of the future, he believed.

To Geneva, Switzerland, came recently the Countess Fraya von Moltke. She was

no broken-hearted, weeping window. "My husband died for the same principles for which you Americans have fought—for freedom," she told Dr. S. C. Michelfelder. Now she hopes to help her people, in the little Silesian village where she and her husband had always attended the Lutheran church.

Millions of Lutherans are being evacuated westward from Silesia under terms of the Potsdam agreement. Malnutrition is serious. No children of less than two years of age are alive, the countess reports. She will return to

Silesia to plead for merciful treatment of the refugees. She is seeking a supply of clothing for her people.

Von Moltke was head of a group whose intervention with the Nazis saved the lives of a million Russian prisoners of war, states Dr. Hans Schoenfield of the World Council of Churches.

JAPAN

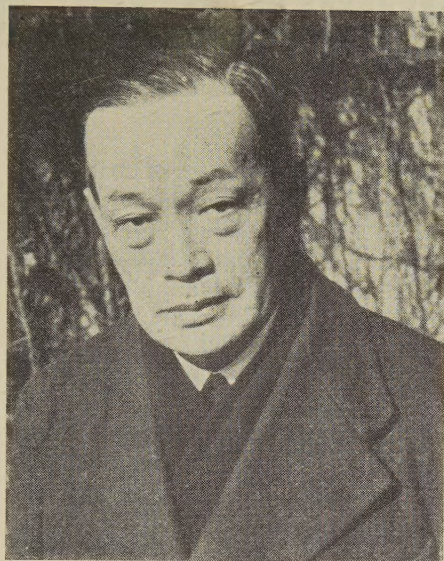
United Church coming apart

The idea of uniting Protestants of Japan into one church, the *Kyodan*, is losing its appeal. The federation was established in 1941 under government pressure. All church properties and funds were turned over to the new organization. The Tokyo theological seminary of the ULC mission is now under the direction of *Kyodan*.

First rift in the United Church came in December at an executive committee meeting when plans were considered for a permanent organization. There was vigorous opposition to the leader, Dr. Mitsuru Tomita, who—it was charged—has created an ecclesiastical bureaucracy more concerned about favorable relations with the Japanese government than with spiritual leadership of the people.

More recently a squabble has arisen over efforts of the United Church to take possession of the Kobe Union Church, which had been maintained largely for British and Americans in the prewar years. Noriyoshi Toku, a former California clergyman of the Methodist Church, acting on behalf of the United Church, has been able to force out the pastor of the Kobe congregation, Dr. Liemar Hennig, a German missionary.

"A record of anti-foreignism, subterfuge, deception, and scheming calculation to augment its properties lies



Religious News Service Photo
MITSURU TOMITA—He is expected to resign

squarely on the responsibility of the wartime leaders of the United Church of Christ in Japan in connection with its efforts to 'buy' the property of the largest international congregation in Japan," states Richard T. Baker to *Religious News Service*.

About all that holds together the United Church is the promise it has made to pastors of various denominations that they will be paid generous retirement pensions from the funds impounded by *Kyodan* when it was organized. A large number of the Lutheran pastors in Japan prefer to leave *Kyodan*, they have told U. S. Army chaplains.

Only Lutheran pastor in Japan who did not remain reasonably clear of extreme Japanese nationalism during the war is Dr. Hajime Inadomi, who was principal of the Kyushu Middle School in Kumamoto. A recent report states that the Allied Military Government has removed him from this position as an "ultra-nationalist."

WORLD NEWS NOTES

By JULIUS F. SEEBACH

Future of coal

THE COAL MINE owners of Britain are disposed to be philosophical over the nationalization of their properties. They do not face confiscation. Having been offered \$800,000,000 for the mines and machinery, and refused it, they know an honest attempt will be made to settle on a fair compensation.

At the same time they are relieved of responsibility for a business only the state can restore. In a way, the state is responsible for the conditions of mining in Britain. Under government demands for a growing fleet and armament, mining was greatly extended. It was a prosperous enterprise before World War I, when the navy alone used 90 per cent of its output, and only 10 per cent needed to be disposed of at home and abroad.

With the later increased use of oil-burners by the navy, this ratio was reversed 25 years ago, according to the statement of the secretary of the miners' union at that time. Now, within five years, the national treasury expects to provide \$600,000,000 for modern equipment, and coal will be used in many ways other than for fuel.

Japanese-Americans make good

THE R. E. WILSON cotton plantation in Arkansas, said to be the largest in the world (60,000 acres), is offering a haven to Japanese-Americans who are not welcome to return to the West Coast. The project was arranged by the War Relocation Board at the request of the plantation's assistant manager, J. E. Crain, to meet a labor shortage.

A first group of 100 have encouraged

many other *nisei* to follow. These groups were started on cotton-picking, but the intention is to use their special gift for raising vegetables and fruits.

As that succeeds, a cannery and quick-freeze plant will be added to the already diversified operations of the plantation, which even now runs six alfalfa dehydrating plants, a soybean oil mill, a cottonseed oil mill, cotton gin and box factories, a wholesale grocery and a large retail store. The *nisei* are not segregated. They work alongside Negro and white tenants. Their children attend the "white" school. Mr. Crain says, "We're finding them the best tenants we've ever had. They're American citizens, and we expect to treat them like American citizens."

Shortage

WEATHER HAS joined forces with war's destruction to make this a starving world. Drought, typhoon, and tidal wave have imposed severe hunger on Japan, Burma, Siam, India. In Delhi adults must subsist on 12 ounces of grain daily, six ounces for children. Drought compels France to raise her plea for grain imports from 52,500,000 to 87,000,000 bushels for this year.

Italy, Greece, Yugoslavia, Albania, Poland, Czechoslovakia, Austria, Finland, have acute shortages of food. In Finland, for instance, nine ounces of meat and one pound of fats is what each person gets for one month; one-fifth pint of milk is allowed per person for each day, but it is not always available. Part of this is due to destroyed transportation, lack of machines and animals; partly to the feeding of troops,

those of Russia especially following their rule of living on the country.

China's plight is largely caused through the neglect of enormous tracts of rice paddies by the occupying Japanese, because they could not get the crops home to Japan. Russia's reduced crops are caused by floods.

Though the U. S. will have to furnish most of the supplies needed, others will be helping. Argentina intends to forward supplies by cutting meat consumption at home, and will increase grain exports. Australia, its crops cut to one-third of normal last year, will send all it can. Canada is sending 335,000,000 bushels of its current wheat crop, also meat. England has gone back to wartime rationing to meet the crisis.

Bloc blocked

DURING WORLD WAR II Sweden thought it would be a bright idea to form a Scandinavian alliance with Norway, Finland, Denmark, and possibly their near neighbor, Holland. It promised a good trading and diplomatic unit in the event of the formation of a western bloc. But the Baltic, now virtually a Russian lake, and Soviet troops still lingering on Denmark's Bornholm Island off the Scandinavian coast, have made the project seem too hazardous.

Britain's vacillating attitude toward the western bloc, due to no lack of desire but to her own mounting difficulties, has estranged other possible members of that bloc. Holland resents Britain's willingness to give way temporarily on Indonesia because of Russian pressure. She is even angrier because British authorities in occupied Germany refuse to repatriate the livestock and machinery stolen from Holland by the Nazis. Belgium and France have grievances of their own that make them distrust the bloc. And always

there is the threat of Communist groups in each of these nations. Like Sweden these other nations at present prefer to see what may be done through UNO.

Privacy

THE A. T. & T. Co. recently raised its voice in warning before the FCC concerning the indiscriminate introduction of recording devices to be attached to telephones. Asserting that telephone users want their conversations "to be as nearly face-to-face as possible," privacy is therefore the essence of its use to them. The reluctance to use party-lines is proof enough of that.

However, A. T. & T. expressed its willingness to "institute a special phone service for subscribers who want to keep permanent records of their phone talks," if phone privacy is properly safeguarded. The value of recorded conversations in business deals, or matters of delicate relation, is obvious enough; but the dangers of its abuse cannot be denied.

BRITISH BITS:—During 1945 American private enterprise displaced British exporters in India markets for the first time, by \$34,000,000. . . . London has set up a training center for domestic servants. They will be called "house assistants," and will be trained by ex-service women who hold diplomas in domestic science. . . . Sir Stafford Cripps has just warned British labor, that "Congress might turn down the loan," and added, "If thrown entirely on our own resources, Britain must not waste any man-power during the coming year." . . . The British Government has a headache over the threat of the National Union of Agricultural Workers, that—unless its demands for a wage increase are reconsidered—the workers will not co-operate in the food-production campaign.



FEPC

THIS IS A FINAL SQUIB on the Fair Employment Practices Commission Bill (S 101). I wonder how many people who voted resolutions of approval of that bill have read the bill itself—not what somebody said. It is strange how folks in a sharp discussion mistake *objectives for methods of administration*. What Christian could oppose the objectives of this bill or differ “in principle”? But “in principle” was not before the Senate. S 101 was the matter in debate. And you don’t discuss that by cussing the filibuster. This bill, which in my judgment is hopeless of enforcement and a bad bill, really was discussed by a comparatively few people—men like Senators Tydings and Hoey really debated the issue itself. S 101 is now laid aside. Let us hope a measure with some possibility of enforcement will be written if the “principle” is tackled again.

Unique graduation

THAT WAS A SCENE of pathos, courage and idealism at Metropolitan Methodist Church when special graduation exercises of American University were held for the 36 trainees who have been instructed in work for their fellow-disabled from this war. A young man who lost an eye, a leg, and an arm read the Scripture lesson, which began, “Be strong and of good courage . . .” Here is a sample of the graduates: one young man with one leg came forward on crutches to get his diploma; another with shell fragments still lodged in his

heart; others who have lost sight and hearing in combat service.

The valedictorian, who lost his hearing in Pacific combat, said, “disabled men are not useless.” Chief of Staff, General Dwight D. Eisenhower, told the graduates, “Your suffering makes you marked men in the respect and dignity that will be accorded your words by others who have not undergone the trials of the battlefield.”

Delinquency

DR. C. FRANKLIN KOCH represented the Federal Council of Churches at a conference of representatives of 28 national organizations, called by Attorney General Tom Clark to consider the problem of juvenile delinquency, which the attorney general called one of America’s most pressing problems. Twenty-one per cent of all crime is committed by youth under 21, with age 17 the peak year for felonies. A more or less permanent advisory board of these representatives, perhaps to be increased, was formed.

The chief causes of delinquency were indicated to be the breakdown of the home, lack of religious instruction, lowering of moral standards, and the lack of character training in the public schools. The group asked the Justice Department in co-operation with other appropriate government agencies to help communities survey their resources and liabilities and thus help effect a national program that may help save the day. Everyone is convinced that positive action is highly necessary.

South Carolina Synod Makes Progress

By WYNNE C. BOLIEK

Reports at the annual convention of the Synod of South Carolina, in St. Paul's Church, Columbia, revealed outstanding progress in the past year. Recommendations called for renewed effort for all causes of the Kingdom. The sessions were held Feb. 12-14.

Some headline events included: receiving two new congregations into the synod: Atonement, Laurens, and Trinity, Georgetown; payment of over 95 per cent of ULCA apportionment for 1945; plans for development at Newberry College; plans looking toward securing a synodical parish-education and youth worker; addresses by Dr. George W. Miley, president of the Synod of Ohio, representing the ULCA; wise counsel and comments by Dr. W. H. Greever, secretary of the ULCA, and member of this synod; a banquet sponsored by the Central Conference Brotherhood.

President Karl W. Kinard spoke at the opening service regarding "The Open Door." The message was a call to enter the right doors for more effective Christian service.

Dr. Greever added much to the convention by his helpful comments and information on various phases of the total program of the church.

The call of Lutheran World Action was presented by the Rev. W. F. Brandt of Charleston, synodical director. Eight rallies are scheduled in the interest of this work, to be held during the next two months.

Officers elected were the Rev. Carl B. Caughman, Columbia, recording secretary; the Rev. W. H. Lefstead, Summerville, statistical secretary; J. B. Ballentine,



AT SOUTH CAROLINA SYNOD CONVENTION. Officers of Synod: (seated) Karl W. Kinard, president; Carl B. Caughman, secretary; (standing) W. H. Lefstead, statistical secretary; J. B. Ballentine, treasurer.



(Left to right) George W. Miley, ULC representative; J. B. Harman and H. A. McCullough, retiring pastors; W. H. Greever, ULC secretary.

Batesburg, treasurer. All of these were re-elections.

Delegates elected to the United Lutheran Church convention include: Clerical: Karl W. Kinard, Carl B. Caughman, W. H. Greever, Wynne C. Boliek, W. H. Lefstead, H. S. Petrea, F. W. Brandt. Lay delegates: J. B. Ballentine, James C. Kinard, B. T. Bodie, B. B. Hare, Julius E. Schroeder, Deems Haltiwanger, A. J. Bowers.

Other elections include: Executive Board of synod, J. E. Roof, and E. O. Hentz; Synodical Foreign Missions Board, E. Z. Pence, Alva Haigler; Synodical Home Missions Board, H. A. McCullough, Jr., Harvey Frick; Social Missions Board of synod, George E. Meetze, H. A. McCullough, Sr., G. Heber Ballentine; Board of Trustees Lutheran Seminary, Charles J. Shealy, F. Wm. Cappelmann; Newberry College Board, H. S. Petrea, D. M. Shull, B. B. Hare, A. J. Bowers, Jr., F. W. Brandt; Lowman Home Board, Wynne C. Boliek; Orphan Home Board, Ben M. Clark, Cornell Reynolds.

Ministers who came into this synod during the past year are A. W. Ballentine, Prosperity; J. C. Derrick, Leesville; Raymond D. Wood, Charleston; James K. Cobb, Columbia; Charles Wessinger, Saluda; and Clarence Stucke, Fairfax.

Among many visitors attending the convention were: Dr. J. L. Morgan, president of the North Carolina Synod; Dr. R. Homer Anderson, superintendent of the Virginia Synod; the Rev. Theodore Benze, missionary to India; Dr. J. W. McCauley, representing the Board of Ministerial Pensions.

Recognition was given members of the synod in the service of the nation. This program was in charge of the Rev. Charles J. Shealy, Jr., of Aiken.

The budget adopted for 1946 totals \$90,325, including institutional quotas.

Dr. Charles J. Shealy, Sr., presented the report of the Lutheran Theological Southern Seminary, Columbia. Dr. John L. Yost, president of the seminary, spoke in the interest of the institution.

The candidate ordained at the convention was Clarence K. Stucke of Fairfax. Ordination sermon was delivered by Dr. Paul M. Kinports.

Dr. George J. Gongaware, chairman of the Examining Committee of synod, presented the name of Henry Wingard of Greenwood, a senior at the seminary, to be ordained upon completion of his preparation. The Rev. E. K. Counts, chairman, presented the report of the Committee on Stewardship. The Lowman Home for the Aged and Helpless, White Rock, was represented by Dr. Wynne C. Boliek, president of the Board, and Mrs. R. W. Sease.

The cause of Newberry College was presented by A. J. Bowers, chairman of the Board. Mrs. N. E. Derrick, director and treasurer of the debt retirement appeal, gave a full report on her work. Others speaking for the college were: J. B. Schroeder, Dr. Mower Frazer, and Dr. James C. Kinard. Dr. Kinard, president of the college, spoke of the Christian emphasis needed in education today.

The Newberry College Board recommended an appeal for \$100,000 to add to the endowment fund, and \$65,000 for a new library. This was approved and referred back to the board and to the executive board of synod to set up plans.

The Synodical Board of Social Missions was represented by the Rev. George E. Meetze. The Rev. Carl B. Caughman, Social Missions pastor of the synod, spoke of his ministry to many people in institutions and elsewhere. Work in this field has developed rapidly. The program has now been set up to make the work more effective through local societies and conference committees.

The Rev. J. O. Kempson, chairman

of the Committee on Parish Education, outlined the program for the year. It was decided to call a parish-education and youth worker as soon as plans can be worked out.

T. C. Rohrbaugh of Salem, Va., superintendent of the Lutheran Orphan Home, reported on the good financial condition of the institution, and spoke of problems in the care of the youth.

The convention chaplain was Dr. E. Bryan Keisler. The synod voted to hold

the next convention at Newberry College.

In spite of the faithful efforts of the Rev. D. M. Shull, chairman of the steering committee, to keep the program of synod moving along, it was necessary to extend one afternoon session 30 minutes, and to hold a business session for an hour and one-half after the program on Wednesday evening. It was a "good" convention, well attended by pastors, lay delegates, and visitors.

Report on Germany

By STEWART W. HERMAN

SHORTLY AFTER CHRISTMAS I returned to Germany and, just across the Swiss border I visited a pastor's home and found a big Christmas tree still standing in a corner of the only room in the parsonage which had any heat. Dean Mono of Constance, who is conference president for southeastern Baden, told me that their best Christmas present had been 220 grams of sugar for each adult. This quantity—not quite one pound—is the first that adults have had since the occupation by the French. However, children have received about five or six pounds in the months which have elapsed since last May.

We went on into Bavaria and I was much impressed with our close scrutiny of the Lutheran *Hilfswerk* undertaken by the provincial church. In all centers such as Munich, Nuremberg, Bamberg, etc., there are young men in their early 30's who are working night and day to gather surplus foods and clothing in small quantities wherever they can find it and send it to places where even the smallest aid is deeply welcome.

In Bamberg, for example, which has only one Lutheran to five Catholics, the relief work is divided 50/50. Of the 24 camps in which refugees are housed, Catholic *Caritas* is taking care of one half and the Inner Mission is taking care of the other half. Furthermore, Director Weth showed me a new poster which carried at its top in interlocking circles the Christian symbols of the Roman Catholic and Lutheran relief agencies. In six months Weth has supervised the feeding of 90,000 people in the restaurant in the Inner Mission building, this being used as a headquarters for the *Hilfswerk*.

IN BERLIN I WENT TO SEE the exhibition which has been opened in the Armory under Russian auspices. Instead of the accoutrements of war which the building formerly housed, there were a few rather pathetic examples of Berlin's return to a peacetime basis. Just inside the door were three or four primitive stoves constructed out of rubble by teen-age boys. They were intended as an illustration

of the way people could keep warm by exercising a little ingenuity and muscle.

Major General Stayer took our Welfare Commission—which had been approved by President Truman, and of which I was one of the seven members—to see a camp in Berlin in which homeless children were being cared for. We saw a kindergarten, but I was particularly impressed with one room in which some boys about 14 and 15 years of age were trying to keep house for themselves. There was no furniture in the room except double-decker bunks of wood and a large stove.

The boys were dressed in rags but their faces and hands were as clean as possible considering the scarcity of soap. Most of them had nothing but pieces of shoes or rags wrapped on their feet. They had no stockings and no underwear, but were clothed in dirty coats and threadbare trousers. Most of them looked as though they were no more than 10 or 12 years old, except for one or two who were abnormally long and lanky.

For one reason or another they had become separated from their families and now spent their entire day roaming the city, doing a little bit of work for some extra money and helping with the heavy work in the camp kitchen.

IT WAS GRATIFYING to realize that the first carload of bandages which had been bought with American Lutheran money—\$10,000 from the Missouri Synod and \$10,000 from the American section of the Lutheran World Convention—arrived in Berlin while I was there. This was sent under the auspices of the International Red Cross, and I was able to tell Pastor Heinrich Gruber and Bishop Dibelius of the arrival. Dr. Lint of the IRC had succeeded in bringing in the first train of 33 carloads of

relief materials from Switzerland.

One of my greatest pleasures was to see the first wooden barrack churches sent from Switzerland by the World Council arrive in two of the five cities which had been picked out as being in greatest need of a suitable room for worship and parish activity. These demountable buildings can be set up in about three weeks in the midst of a destroyed area to act as a center of community life. The ones I saw were in Frankfurt and Stuttgart; they will seat about 200 people.

When I recall the smoky cellar of a destroyed building in which I worshiped one Sunday morning together with a couple hundred shivering Germans, it is pleasant to know that gradually a number of such congregations will have clean, new, though simple, rooms in which to hold services.

Travel conditions this time were better than last month and it is indeed fortunate that this has been a mild and open winter. With a lack of fat and sugar in the diet and a shortage of warm clothing, it is amazing that there has not been more sickness throughout the country. As it is, there are many deaths specially among the youngest children and the oldest adults. In Freiburg I saw an announcement in the paper that whereas only 40 children had been born in the city, 140 people had died in one week, including many of the children under two years of age.

Our commission concluded a good agreement with the American military government for the sending of high-priority relief goods into the American zone for refugees and children. The most necessary articles, as has so often been said before, are butter or margarine, sugar, cod liver oil, children's shoes, soap, and bandages.

Male and Female

By EDNA H. SARDESON

I AM LEFT-HANDED. Usually I am unconscious of this handicap, it is only on occasion that I realize my misfortune. A new vegetable parer or a new can opener is demonstrated and I go home with the new gadget only to discover that for me it works backwards.

As an active member of a United Lutheran congregation, I find myself wanting to support the whole program of the Church. With interest I attend the annual meetings of my congregation. There I have the privilege of the floor and the right to vote. However, when the ULCA meets in convention, neither I nor any other woman member in the 4,062 congregations has so far had a vote. At such times I wonder if being a woman in the ULCA isn't akin to being left-handed.

Now, lest someone remind me that women do serve on the major boards of our Church, may I say I am aware of this? I have enjoyed this privilege. I was elected to serve an unexpired Board term and then re-elected at convention. So far our memberships have all come about in this way. The Louisville convention was offered the opportunity to vote for a woman, Mrs. J. L. Almond, Jr., of Roanoke, Va. She was not elected. Recently the Board that nominated her had a lay vacancy and Mrs. Almond was elected.

THESE PAST YEARS, following the Madras Conference and during my time as president of the Women's Missionary Society of the ULCA, I have spoken in several of our churches in various sections of the United States and Canada. This has been an interesting and a

humbling experience. When a pastor has invited me for a special service usually he has asked me to speak from the pulpit. Congregations are trained to look toward the pulpit. Speaking at conferences and special meetings for women has been a different experience. On one occasion at a Sunday afternoon meeting for business women, the pastor—just before opening the session—sent for the janitor and together they moved the lectern from the chancel (one step up) to the floor so that I would be (undoubtedly) where I belonged. I didn't do so well that day.

ON MY BEDROOM WALL I have a small photograph of one of my great-grandfathers. Hanging above it is the picture of his only daughter, my great-aunt. It amuses me to have them in that position for I have been told that there was great difference of opinion between these two regarding the place of women in the church. Great-aunt Maria, born in Norway in 1824, not only spoke at church sessions, she prayed in public. This disturbed her father deeply and he reproved her, threatening to disown her.

I have a granddaughter. She is alert, quick, and keen. Some day she may be a delegate to a ULC convention—at least I am sure that when she is grown she will be considered eligible for such an election. If this should happen, and Karen should say, as she passes my picture on her wall, "Grandma, I'm a delegate to the ULCA convention," she might hear me answer, if she listens closely—"My dear! I am so glad that you aren't left-handed."

Have You Lutheran Ideas?

By GEORGE B. ARBAUGH

Faith is not merely correct theological definitions. But faith produces definitions, and they should be true to the Christian Gospel

WHAT ARE THE IDEAS a Lutheran must hold? In a very important sense this is an improper question. To be a Lutheran does not mean to hold certain ideas and to reject others. For our purpose we may say that Lutheranism is to have such faith as was set forth by the reformers—that is—a faith in a God of redemptive love.

Yet, evangelical faith, which Lutheranism idealizes, does inevitably result in doctrine. Yes, the age when one becomes a theologian may more properly be set at six than at thirty. For we find theology even in so simple a song as, "Jesus loves me. This I know, for the Bible tells me so." It is not bad theology either, though we may point to a danger in it (as in any theological formulation), and the danger is that a child might conclude that we believe in Jesus because we first believe in the Bible. Of course this reverses the real order. We call the Bible the Word of God because it is—as Luther said—the cradle in which the holy Lord is laid.

In this light, we may frankly recognize two important facts. The one is that the sparkling, bubbling spring of faith always and inescapably flows into man-made ditches and streams of doctrine. The second fact is that these doctrinal views are always limited and in some measure are sources of danger. And so while, in the deepest sense, we can hardly speak of Lutheran *ideas*, there is another sense in which ideas or doctrines are unavoidable.

HOW THEN CAN WE BE SURE that an idea does represent the best opinion of Lutherans? It is even conceivable that the "Lutheranism" of an idea might be measured, that is, that we could measure the degree to which the idea agrees with "evangelical" thinking. There are of course several difficulties. The first is, who shall be the judge? Probably the best answer is that the theologians know better than other people. Theologians have been accused of being stiff, bookish creatures, with not enough genuine emotion, and no realistic grasp of human nature. Yet, in actual tests, the theological scholars seem to show far better judgment than others as to what is consistent doctrine.

Second, how serious or dangerous is an idea which conflicts with Lutheran teaching? To argue that it is wrong to baptize infants is not Lutheran, and neither is atheism a Lutheran attitude. But surely atheism is the more objectionable of the two, although both ideas are total contradictions of Lutheran doctrine. According to this it would seem that each idea which is of importance would have to be treated more or less by itself.

Third, is it possible to group these various ideas into patterns or systems, so that Lutheranism could define itself by means of a few great concepts?

THE WRITER HAS DEVELOPED a scale which includes several patterns of ideas. Each idea has a score or arithmetic number which indicates how Lu-

theran it is. By adding together one's various scores, a person gets an estimate of his total degree of agreement with Lutheran doctrine.*

What is it to have Lutheran ideas? The doctors disagree. See what you think of these statements. Check with a pencil those with which you agree.

1. The sayings of Jesus are mountain peaks of social wisdom.
2. Jesus is the great prophet, giving the finest idea of God.
3. The churches ought to stop preaching sin and undertake constructive work.
4. What we need is more education; then we would have less sin.
5. We must cleanse our hearts and have pure thoughts in order to be worthy of God's love.
6. We are saved by our faith and our good deeds.
7. The death of Christ was a great spiritual and moral loss.

No, you shouldn't have used the pencil! But we will forgive you for hesitating about the first two. Still, you should not have checked them. Why not? Because, even though Jesus gave prophetic utterances of wisdom, He ought to be thought of as God's unique Word of love. And the other statements tend to make sin unimportant, putting self-righteous morality in place of the kindness and mercy of God. They misunderstand the love of God, which is not earned by people's goodness, but is a miracle of forgiveness.

AND STILL, the doctors do radically disagree among themselves. For example, their views are not all the same on the Bible and inspiration, on reason and the use of doctrine. Let us see how you feel about some of these matters.

8. Revelation and nature are the sources of the knowledge of God.
9. The church ought to teach only simple Bible truths.
10. The Bible is God's law which we must obey if we are Christians.
11. I can't accept any belief which is not reasonable and thoroughly scientific.
12. While the Bible is not inspired it has great moral value.

Most Lutheran scholars would say you should have approved Number 8, that you should have rejected the others, but that it would not be serious to accept Number 9.

Some would reject Number 8 on the ground that nature has positive religious meaning only if you have already received the revelation of God, and that it is dangerous to speak of nature in the above manner. And why not stick to "simple" Bible truths? Because truth is mysterious to the most learned man, even though it is simple enough for a little child to understand. That the road to error is a broad, tempting way is made abundantly evident by the sectarian cults. We must be cautious about "simple" Bible truths. And regarding Number 10, we must beware of legalism. It is the commonest of religious errors. According to legalism, God has set a code of rules for us to keep, and we can earn His approval by our successful efforts in keeping His rules. While we seek to yield our lives in submission to the will of heaven, yet religion is fundamentally what the Lord hath wrought instead of what man does.

WELL THEN, if the doctors disagree, how do they differ? Not on whether the Bible is inspired but on the issue as to what the nature of inspiration may be, and on many other theoretical and practical matters. Indeed it has been

* Cf. *The Lutheran Church Quarterly*, January, 1940.

suggested that it is not worth while to inquire about churchly beliefs because we talk about our agreements, and avoid just those critical problems which should challenge us.

We ought to examine this complaint. Is it true that we talk only about what everyone agrees on, and remain timidly silent on challenging problems? Check any of these statements you agree with:

13. Bread and wine are changed to body and blood of Christ in the Lord's Supper.
14. A minister has a special kind of priesthood.
15. The purpose of the Lord's Supper is to show the unity of Christians.
16. The great task of the church today is to correct social evils like war.
17. Often we can feel closer to God out in nature than by going to church.
18. Real religion is being good to people rather than going to church regularly.
19. The trouble with most church people is that they have not accepted Christ.
20. To have faith means to take a risk for God.
21. Most denominations are truly Christian.
22. We ought to help one another more by praying for people's health and welfare.
23. The church is just all people who have faith in Christ.
24. Every Christian is a steward and ought to do some work for God as well as for himself.

The first three of these statements are radically opposed to Lutheran views, and the series moves down gradually through neutrality to essential agreement with evangelical thinking.

NOW LET US PREPARE ourselves for discouragement. It would be bad to avoid crucial issues, just because we could not agree on them, but *we do not*

even agree on supposed agreements. One theological professor who has used this attitude scale came to these conclusions:

FIRST, we are teaching a legalistic and Calvinistic Biblicism which is wholly un-Lutheran. The reputedly most orthodox are the most un-Lutheran.

SECOND, we are failing to get across a clear and correct conception of our doctrine of the Lord's Supper, erring in the direction of the Catholic doctrine of transubstantiation.

THIRD, we are teaching a work-righteous idea of salvation, far enough to the left to be acceptable to Rome.

* * * *

What is the real picture in our churches as to doctrinal understanding? In startling numbers our members accept the doctrines of priesthood, legalism, transubstantiation, and other views against which Luther fought.

ARE WE THEN NOT LUTHERAN? Of course we are evangelical! Who among us would not agree with the following?

25. Christ atoned for our sins through his death on the cross.
26. By baptism God makes man his child.
27. Faith is really trust in God.
28. Christ is really present to the believer in the Lord's Supper.

Yes, all Lutherans—and most other Christians—hold to these broad statements of atonement, grace in baptism, faith, and the real presence of Christ in the communion. The problem is then, not to find if a Lutheran agrees with evangelical views, but rather to determine how gullible he is, in listening to the shoutings of the sects, the whisperings of liberalism, and the teachings of Roman Catholicism.

The Devil Comes on Washday

By MARGARET LEE

TODAY IS WASHDAY and every wash-day I seem to talk with the devil. However, this time I was interrupted before I got as far as usual. I was cold. In spite of my boots I ached to the hips. I had to stop every bit and blow my nose.

Things seemed better though! I didn't have as much trouble with the water not being hot. I had to heat only a little on the stove, although at first it came out dirty and black and quite a bit was wasted. (We need a new tank.) I was being a bit thankful that the snow outside had not started to melt and that I did not have to stand in water which often runs down the walls.

I had not gotten as far as wondering why the congregation had not built a decent parsonage years ago when I heard rumblings outside the little window around which the wind swept in and down my neck. I suddenly realized that the coal man had arrived this afternoon instead of tomorrow as he said he would. (I always wash in the afternoons in winter so a little warmth can creep in from the furnace, or at least so I can imagine it does.)

I QUICKLY STEPPED into the furnace room and put several shovels of coal into the furnace and then called out to the delivery man that he would have to come in and block up the door for the coal. He called out cheerily, "I'll be down in just a minute." When he came in, he hesitated a second. I looked up to see a pleasant man and on his face was a look of admiration as he glanced around. I wondered what could be his thoughts. I said, "Do you

know where the coal room is or have you been here before?" His reply was, "No ma'am, I have not been here before."

I went with him to the opening and showed him the boards. He said, "Oh, I can fix it all right." He worked with it a few minutes and on his way out said, "I'll have to come back and put up more when I fill that."

I said, "All right." He carefully closed the furnace-room door and I asked, "Has the coal been dampened?" He replied, "Oh, yes ma'am, nice coal."

I ruefully looked at the spaces above, around, and under the door but for some reason I was not provoked that there would be coal dust settling on my clothes. The man's pleasant manner had scared the devil away. He didn't come back and taunt me with the idea that most of the congregation had pleasant snug basements—where you didn't have to hang your clothes in such a small space that it took four days to dry and you almost knocked the fruit jars off the shelves in the close quarters, and when you raised your eyes you could see where the termites had worked on the joists of the floor above, and you always hoped that it would hold and not let the refrigerator or stove down on your head some day—where you knocked your hairpins out and your coiffure got in a new style from the low ceiling.

I WAS HANGING CLOTHES when he came in again. He went to the coal room and put up more boards. As he left he stopped in the doorway and looked back again with that open look of ad-

miration and approval and said, "My, this is fine."

I said, "I suppose it seems warm to you coming in from the outside, but it is pretty cold." I fear the last sounded weak. He replied, "Yes ma'am, it's warm after working in the cold all day. You don't have to hang the clothes outdoors. You can hang them right here!"

"Yes," I said. "I can hang them in here. I couldn't possibly stand to hang them outdoors. I am glad I have this."

It was the first I had admitted I was glad. And I did not add that I had to

hang part on a clothes-rack upstairs and everything I possibly could on wooden hangers in order to have room.

HE SMILED AND WENT OUT—the cleanest, nicest coal man I have ever seen. I would like my husband to inquire if he has recently moved to town and if he has a family. I warrant that his wife does not have even a cellar in which she can wash. Mine will never be the same hole again. And the next time the devil tries to visit me on washday, I'll say, "Go along, at least I don't have to hang my clothes outdoors."



Save by Serving

By O. A. HANKE

The Spanish scholar, Unamuno, left an interesting record about the Roman aqueduct at Segovia in his native Spain.

For 1800 years this aqueduct, built in A. D. 109, carried cold water from the mountains to the thirsty city. Nearly sixty generations of men drank from it.

Then came another generation, years later, which said, "This aqueduct is so great a marvel that it ought to be preserved for our children's children. We will relieve it of its centuries-old labor."

That generation laid modern pipe-lines. It gave the aqueduct a reverent rest. And it began to fall apart! The sun, pouring down on the dry mortar, made it crumble. The stones sagged and began to fall. What ages of service would not destroy, idleness disintegrated!

This is a principle that applies to men and women, as well as to this aqueduct. We, too, are saved by service. Idleness and disinterestedness also lead to decline in personal power and national vitality.

Men and women with talent for leadership must exercise that talent. Like the aqueduct, they must continue to carry water . . . the water of unselfish service. In losing themselves in unselfish service to their fellow men and to their country, they strengthen their usefulness, not only to others but also to themselves.

A fundamental Christian principle was stated by the Master when He said, "For whoever wants to save his life will lose it, and whoever loses his life for my sake and the Gospel's will save it."

Mount Morris, Ill.

Christian Health

By FREDERICK K. WENTZ

Two things happen to a man who attains health through Christ

I'VE BEEN READING a book in which a psychologist defines health, from the religious standpoint as: "The progressive organization of personality with a dynamic sense of an ultimate reality as the center of reference. The Christian religion may be defined functionally as the progressive integration of the component interests of personality with an expanding dynamic sense of the rallying center which Jesus disclosed and interpreted as ultimate reality."

I hope he knows what he's talking about! Hardly anybody else would, just offhand. But at least you'll notice that the word "integration" figures prominently. To integrate means to make whole, to make into a unit. Integration means to make many into one. That's what you have in a healthy body—many cells, limbs, bones, flesh, organs—all working together to make one human body, a unit.

A person possessing a healthy body is seldom conscious of it, or at least he's not aware of his many organs, only a general glow of energy, a vague feeling of being well. But if a person gets sick, it means that part of his body refuses to work with the rest of it; there's a split in his physical personality. If the skin breaks, part of the white corpuscles rush to the scene for a special effort against germs. If a bone breaks, it must get special attention from the blood stream and the nerves and the mind. The body is always alert to get all its parts working together as a team.

AND THAT'S THE FIRST THING Christ does to make us healthy. Christ makes

us whole. Oh, not our bodies. The Spirit of Christ in us can go a long way toward healing our bodies sometimes, but that takes doctors and nature and science as well. I'm speaking of making our minds, our personalities, our *souls* whole. And it's essential, this business of integrating our total beings, making us into one person. It's essential to our living as Christians on earth and essential to our eternal salvation.

Here we are, born with a multitude of separate impulses, instincts, emotions, drives, desires, needs. As we grow we alter them and make them more complex and add a myriad of separate, often clashing, ideas and interests. Some people never pull all these parts together into a united personality. We call them unintegrated. One minute they are swayed by one emotion and in the next minute by another. They give their attention for a while to one idea and a little later they're involved in some other. But all of these are related to each other only like beads on a string. One follows the next in a time sequence, that's all. There is no one purpose or one ideal or one interest which underlies them all, on which they all rest as parts of a greater whole.

MOST OF US get further than that. We have a couple of main purposes that struggle within us for the mastery—a desire for money or love or power or security or adventure or respectability. Or we have one main purpose that unifies *most* of us. Maybe it's respectability, and almost everything we do—every interest, energy, idea—is lined up

within us to serve that one unifying principle of respectability.

That's one kind of integration, one way to unify yourself. But it'll never be complete. Parts of you can never be organized under the heading of respectability. Maybe you're like Maggie in the funny papers and you've got a spouse who likes corned beef and cabbage. You'll never bring that into line with respectability!

The point is: anything less than Christ will fail to bring every part of a complex being into one plan of organization, will fail to make a unified personality. Only Christ can make us truly whole. Surrender to Christ makes each of us a person! Only Christ is a spirit large enough, a purpose vast enough, a service varied enough, and a help strong enough to make any human being really whole, to take any human complexity and build a simple unit of personality.

BUT THERE IS A SECOND STEP to the ultimate soul-health. Not only must we become whole, but we must become *part of a greater whole*. And that's what true humility is—not belittling your-

self and making yourself of no account, but judging your true worth correctly, looking at the universe and your part in it objectively, with unbiased eyes.

For most of us that means playing ourselves down, reducing our lump of self that makes us such lopsided, ill-fitting parts of the universe. For some few humility means raising their opinion of themselves. In any event, it means conforming to the truth, lining yourself up with ultimate reality, taking your proper place as part of the whole, finding your correct position before your fellow men, before the world, above all, before God.

And Christ can bring us health like that. When we let Christ possess us, we are humbled and fall in place as the proper part of a greater whole. We become attuned to the truth of the universe. We see God and reality through the focus of his Son, Jesus Christ. We see our sinful selves through Christ suffering and dying for our sins. We see the dynamic energy of complete, eternal health offered us in the forgiveness of sins and assurance of salvation through the best focus there is, Jesus.

Your Brother May be Saved

By ALBERT P. STAUDERMAN

There are simple and unobtrusive ways by which you can exert Christian influence on your acquaintances

ONE OF THE COUNCILMEN in our church told me about a recent incident that shocked him a bit. He has the custom of commuting into the city for work each day with a group of several other men. One of the others moved into town three years ago, and has been with the group regularly since then.

The councilman was recently re-elected to office and an article appeared in the local paper announcing that fact. The next morning his traveling companion of three years remarked, "I never knew you went to church. How is it they let you in?"

We might expect religion to be care-

fully concealed by some of the outer-fringe members, who attend services only on Christmas and Easter. It would certainly help programs of evangelism, however, if the loyal members of congregations were to be a little more demonstrative about their faith and what it has meant to them.

THERE IS DANGER in this, to be sure. There are some in other denominations, with their hearty back-slapping and their rather boisterous "Are you saved, brother?" who manage to drive many a reticent inquirer out of the church for good. We approve of dignity and reserve in our religion. Shouting and sob-jerking may appeal to some, but not to us.

The fact remains, however, that too often we hide our religion. It is pigeon-holed in a compartment marked "for Sunday use only"; or in an overburst of "tolerance" we hesitate to mention it to others for fear they will feel inferior or take offense at us.

THERE ARE SEVERAL SIMPLE METHODS by which religion can be taken into daily life, everywhere. One of these is family prayer at home. The household can be united in common worship, probably at meal-time, at least for a few brief moments. If some visitor happens to be a guest at the table he will not be in the least offended. The chances are that he will be pleased.

Another excellent practice is to keep a Bible handy. Small pocket testaments can be carried anywhere, and read on the train, during a lull in the store or office, for a few minutes during lunch hour, or while the eggs are boiling on the stove. Why not put a Bible on your desk, at home or at the office? Then you'll have it when you get a chance to read, and to all who see it, it will bear mute but vital testi-

mony to your religion.

A third method is to invite acquaintances to church. Even if they are of a different faith, a kindly interest in their welfare will not cause them to be upset. If they were sick, it would be proper to offer to get a doctor for them. This soul-sick world needs the great Physician. In response to a chance invitation of this kind, a Jewish stationery-store keeper came to the Thanksgiving service with his family. Afterward he said, "I'm coming again."

RELIGION DOES NOT CONSIST in a number of pious phrases, nor is it even vaguely related to the practice of including scripture verses in every conversation. The very fact that you attend church, that you read the Bible, and that you pray, bears witness to our Lord. By giving a good example, you may lead others to a better life.

On a western railroad, some years ago, the passengers were always delighted by a stretch of wasteland through which the train ran, because a profusion of strange flowers bloomed along the tracks. When they asked the reason, they were told that the conductor and brakeman on a certain train, tired of seeing only the prairie around them, used to carry packets of flower seeds with them, and sowed them broadcast as the train roared along. In the course of a few months, the prairie blossomed forth. The soil was not plowed, nor were the seeds carefully planted. They were just scattered.

Perhaps it is a parable for everyday religion. Though we may hesitate to force our opinions on our friends, we can use many opportunities to scatter far and wide our witness to the Gospel. Like the sower in the parable Jesus told, we can scatter the seeds. God gives the increase.

St. Paul Writes of Christian Unity

By JOHN SCHMIDT

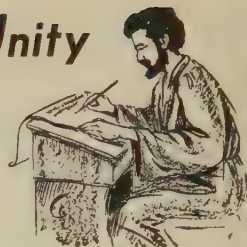
MEMBERS OF THE CHRISTIAN congregations belong to one another and to the Lord. We are truly a family. In fact, as St. Paul explains in the twelfth chapter of the first letter to the Corinthians, we are closely dependent upon one another as the parts of a single human body.

The Christian community is bound together not only by the fact that its varied gifts are from the one Lord but also because it is "one body" in Christ. The human body has many parts, yet it is nevertheless one body. Similarly, we who have been baptized into Christ by the Holy Spirit and who have drunk of the living water (John 7:37-39), have been transformed into a unity that wipes out barriers. Paul mentions some of the fences which separated men of his day: Jew and Gentile, slave and free. They were as real as similar barriers of nationality and social standing are today. Yet they cannot limit this new unity that is the Spirit's creation.

This unity does not destroy diversity, for "the body is not one member, but many" (verse 14). There are, within the body, differences of function, yet the unity of the body is not destroyed. Every organ is of value, for each has its particular task to perform. For a Christian to engage in pettish envy of another's talents is as silly, remarks Paul, as if the foot were to say, "Because I am not the hand, I am not of the body." As a matter of fact, each organ has its own necessary function, without which bodily efficiency cannot be maintained (verse 17).

THE DEMOCRACY OF CHRISTIANITY does not seek a dead-level uniformity to

KNOW THE BIBLE



In Chapter 12, verses 12 to 30, of 1 Corinthians, St. Paul says that members of a Christian congregation are "one body" in Christ. Read these verses before beginning this article.

achieve equality and unity. It recognizes the simple fact that God has set us all in living relationship to one another and to Him. It may seem arbitrary to rest everything in the divine will: "as it hath pleased him" (verse 18), but we must remember that His bestowal is not permanent. If we use faithfully the gifts He has given, He grants more; if we neglect them or use them contrary to His will, they are taken away.

But Paul does not stop with a condemnation of the "poorly" endowed who are tempted to envy. He has a word also for the "richly" gifted who are tempted to contempt. Not even the most brilliant can say, "I have no need of thee" (verse 21). There is no ground for contempt. There are delicate organs, like the brain, that need special protection. There are others, like the ductless glands, that seem at first to serve no useful purpose at all. There are some so unattractive that we conceal them with clothes. But all are needed.

God has deliberately mingled and harmonized into one all members of the body. Those who may lack spectacular gifts ("tongues") are not unnecessary nor sub-spiritual. The Christian body needs, for its wholesome

functioning, the services of all its parts.

So real is this unity, continues the Apostle, that Christians share one another's pains and delights (verse 26). The first is easier, of course. We can keep our position of superiority while we sympathize with the less fortunate. (That is why our sympathy is often not welcome.) But to rejoice heartily when a business competitor makes a big deal or a neighbor gets a new hat, this is less easy. Especially if we were hoping for such success ourselves. Yet so conscious are we to be of the reality of Christian fellowship that this becomes possible. Discord is impossible where this is realized.

SELFISH CONTEMPT OF envy reveals tragic illness, which may result in tragedy. Some cancer specialists have described a cancer cell as one, apparently normal and uninfected, that becomes an "outlaw." Pursuing its own ends, without regard to its normal place in the whole body, it spreads death. In national life we have numerous illustrations of the fact that any group which considers its own interest and advantage without regard to the welfare of others may destroy the whole security of the state. The same law operates in the Christian church. We are safe only if we remember that we "are the body of Christ and everyone members in particular" (verse 27).

Paul's application of his parable consists in a catalog of spiritual gifts. Some of them are normal human abilities. Others are specifically "spiritual" talents. Most find their field of service within the Christian community, although a few reach more widely into the world about. These things matter little. Important is the recognition that God gives the Christians, in every generation, such abilities as they need for

their unique opportunities and that we are obligated to use them for the profit of the entire group. No rivalry, no envying, no self-sufficiency—for these do not harmonize with a recognition of the gifts of divine grace.

THERE WERE SOME called and equipped for the service of apostleship. They were to be the foundation stones of the building of God. But in addition there must be a larger number committed with the ability to proclaim the unsearchable riches of Christ, the prophets or—as we call them today—preachers. Then are mentioned teachers whose privilege it is to lead young and old into increasingly full understanding of God's truth. The gifts of miracle working and healing we have already met (verses 9-10).

It is probable that "helps" refers to the talents of deacons and deaconesses, whose helpful hands were so invaluable (Acts 6:1-7; 9:36-41). Next comes "governments," referring no doubt to those whose special abilities are those of administration.

Finally, at the very end, comes the gift so highly prized in Corinth, "tongues." "Seest thou," asked John Chrysostom of his excitable Greek congregation, "where he hath set this gift, and how he everywhere assigns it the last rank?"

DO ALL HAVE the same gift? (verses 29-30). His question is intended to recall his former words about the body. Certainly there is and must be variety. That is due to the wise foresight of God. Our part is to accept our gifts with thankfulness for the health of the body of Christ to which we belong.

Here are some helpful Bible passages for you to read: Matt. 25:14-30; John 15:1-8; Ephesians 4:1-16; Luke 19:12-27; Romans 12:3-8.

THE LATHROP FAMILY

MRS. BACH OFFERS TRANSPORTATION

JOAN CAME INTO the kitchen just as I finished pouring coffee for Jerry and me.

"Are you coming to the children's World Day of Prayer service after you're through at the Presbyterian church? Or shall I go with the girls from my class?"

"Better go straight from school. I expect to be there, but I might be late. Here, dear; take these to the table. One at a time, so you don't scald yourself. And see whether I put the milk in a pitcher or only thought I did."

"You did," she reported, returning for the second cup.

"I thought I had, but I was so preoccupied with the weather I couldn't remember. If it's going to rain I wish it would hurry. Getting down to the Presbyterian church in a storm would be a pesky nuisance."

"Maybe we'll have snow. It's almost cold enough."

"Either one would be bad. With the car in the shop I can't count on your father's taking me."

"Then he couldn't get me at school, either, could he?"

"You'll be all right even if it does rain. You have the proper togs for it. I've made sandwiches for you to take, so you won't need to come home at noon."

MARK STROLLED IN, the slouch he's been affecting ever since he started to shoot up this fall more exaggerated than usual. "My sandwiches ready?"

"Right there. One package looks larger than the other, but I've put the same amount of lunch in each."

"How could you do that? Magician, eh?"

"Go along with you! You're not as sleepy as you look, I guess. What time



did you turn out your light last night?"

"Ask me no questions, I'll tell you no lies." I was improving my mind."

"That's good," approved Joan. "There certainly is room for improvement." She made a dash for the safety of the dining room.

"Fraidy-cat!" Mark shouted, but he grinned. It wasn't hard to see that his masculine eye appreciated her feminine frills—the ribbon on her hair, the "charms" on her bracelet.

"Where's our little booklet?" Jerry asked.

"Here you are, sir." Joan produced from the silver drawer the booklet, *Being Christian*. Whether their swift transition to seriousness was due to Jerry's admonishing eye, the clarity of Dr. Harms' style, or a genuine response to the importance of the thought in the brief devotion, I could not be sure.

AFTER THE CHILDREN had departed—Joan outfitted for rain, Mark scorning such precaution—Jerry called the garage again. He came out to the kitchen shaking his head. "Turned out to be a major operation. They won't have it ready till late tomorrow afternoon."

"Oh, dear. I guess everything will work out. Perhaps we won't have rain. If I didn't have to present one of the offering projects, I wouldn't mind so

much." The sky, which I could see from the window above the sink, did not give me much encouragement. It grew darker and darker.

I was making beds and alternately reciting my speech about Vellore College and figuring out what costume would enable me to walk half a mile in the rain without looking too much like pussy emerging from the well, when the phone rang.

"Good morning," chimed Mrs. Bach. "Isn't this weather perfectly foul? Do you suppose anyone from our church will have the courage to go if we have rain? You know how our women are—so sweet they are afraid they'll melt if they get wet."

"Well, I'll be there. I'm speechifying about Vellore."

"I know. That's why I called to know whether I could hitch a ride with you and Pastor Lathrop."

"You certainly could if we were driving, but our car's in the garage. And not a chance of getting it before tomorrow."

"Then we'll have to take the xylophone after all."

"That sounds good to me, if you aren't afraid to drive."

"Oh, no. Stanley's the fuss-budget in our family, and what he doesn't know can't worry him. See you later, then."

By the time she rattled up to our door about quarter of two, the rain was coming down in sweeping grey curtains. "By," I called to Jerry, opened my umbrella, and made a dash for the shelter of the car.

"Mind sitting back? I picked up Bertha here first."

"So I have the place of honor," smiled Mrs. Sullivan.

"They are all places of dishonor in this animated junkyard," laughed Kitty Bach. She looked more like a pixie than ever with a square of red oiled silk tied gayly about her head.

Main Street was full of its usual Fri-

day traffic. Both sides were parked solid. "Where am I going to park?" wailed our driver as we came to the church.

"There's a parking lot in back. Turn in the drive," Mrs. Sullivan suggested. "Here it is. Turn right."

"Oh, dear, I've passed it. I'll have to back up."

"Behind us, brakes screamed and horns blared as she slithered to a stop. "Don't worry, we often stall like this. Mercy, that man back of me is impatient."

I looked apprehensively from the rear window just in time to see him pull abreast of us into the opposite stream of traffic. A car approaching in that line stopped, skidding dangerously in the process. Behind it other cars halted. The one which had tried to pass could not get back in line.

Traffic halted. Angry faces popped out in the rain. The policeman left his post at the corner to try to untangle the snarl.

"Get moving, get moving," he roared.

Our starter ground and ground, each moan sounding more futile than the last. Water dripped from the officer's hat.

"Bertha, you and Mrs. Lathrop had better get out. Then someone can push me till I find a parking place."

We did not need to be urged. The cop helped us out and we hurried to the church steps. We could see our friend's pert crimson headdress leading an impromptu parade. She was much the calmest person in sight.

Bertha Sullivan grinned the wicked grin which contrasts so amusingly with her benign blondness. "I don't think all those people are praying, do you?"

"No, I don't believe they are. And to be quite honest, I must admit that I'm not in a particularly reverent mood myself."

"Driving with Kitty is always an experience—of one sort or another."

Personal Problem Clinic

By EARL S. RUDISILL

Disappointed

I am thirty-four years old, and have been teaching in high school ever since I left college 12 years ago. I am married and have three children.

When I received my degree I had high hopes of accomplishment, looked forward to some travel, intended to do a lot of reading, and even hoped to do some writing. But things have not worked out. I seem to be in a blind alley, with little or no chance of advancement or better pay. A few years ago I had an opportunity to make a change, but I hesitated to do it because I felt that my position here was at least secure. Now I wish I had changed.

My wife, I am sure, is as much disappointed as I, though she says little about it. When I think of my children and the educational opportunity which they ought to have, my heart sinks.

One in this state of mind ought first to acknowledge to himself that he is much better off than many others. He should also recognize that he may have overdrawn his possibilities, set expectations too high, and thus created his own unhappiness. If he has through the years taken no additional courses or otherwise tried to improve himself, he has further contributed to his own dissatisfaction. Such a situation needs to be faced without illusion.

At 34 a man is still young. It is not too late for some form of specialization, intelligently selected. Information on the best possibilities ought to be sought from reliable sources. The problem may well be talked over with educators, business men, and others who are proficient in their vocations, but it must be remembered that they cannot give the answer. In the end one must decide for himself.

In order to advance, a teacher should maintain contacts with his professional group and keep registered in one or more good agencies. If further studies are decided upon, a scholarship or a fellowship may be available.

When the children are old enough for college they may find scholarship and work opportunities awaiting them, and the educational problem will be partially solved. Sometime, it may be hoped, our society may become sufficiently civilized to provide higher education for every young person who has the capacity and the desire for it.

If nothing else can be worked out, it may be desirable for one to seek larger self-satisfaction outside his vocation in appealing interests and activities. They may even yield additional income, but one should be very careful that they do not cut down his efficiency.

Parents and delinquents

What influence have parents and home life on child delinquency?

A number of studies of this matter have been made. One reveals that 61 per cent of delinquents have had defective home discipline, whereas only 12 per cent of well-behaved children had such backgrounds.

A certain investigator found that faulty home discipline and training were back of 90 per cent of the delinquency cases studied. Another found that 70 per cent of the delinquents' parents were too strict or too lax in dealing with them. Another study showed that excessive punishment results in revolt and other forms of wrong behavior. Both over-protection and carelessness regarding children yield undesirable results. Normal parental love and care foster the best development.

How to Stay Married

When You Marry. By Evelyn M. Duvall and Reuben Hill. Association Press. 427 pages. \$3.

When You Marry is not just another book in the rapidly growing bibliography of marriage-advice volumes. It's the finest all-around study of its sort I've yet discovered. Planned as a study course, the publishers have rightly assumed that this work of Mrs. Evelyn Duvall and Mr. Reuben Hill was worthy of general distribution. It proposes to cover "the gamut of personal relationships from first date to last baby." That's a large order and the authors have presented their survey skilfully, authoritatively, with excellent charts and graphs and full bibliographies. With all of that they've done their work in clear, concise terms with none of the pomposity that creeps into many volumes of this type.

There is unanimous agreement that something should be done about the disastrous breakup of home life and the rising divorce rates. With the present social and economic problems confronting America, we face some of our most critical tests in this area. Every pastor and youth counselor has dealt in one way or another with many of the problems shared in this volume. The essential value of the book is that it provides a "yardstick" for the measurement of attitudes, both as individuals, couples, or groups, as well as presenting a suggestive guide to a counselor.

We liked the fundamental appreciation of the place of religion in building an integrated home. There will be those who will desire more specific definitions for the word "religion." As Christians we shall think of the essential contribution of our faith to the health and stability of a home. This fact the authors insist upon and state in various terms throughout the book as well as specifically dedicating a chapter to a more definite statement.

Each chapter is opened with a series of pointed questions of the sort asked in any discussion of marital problems. Furthermore, a series of cartoons add sparkle and interest, not to mention surprise. One hardly expects to find these interesting

drawings in this book. Yet here they are, and all to the good.

I commend this book to those who want to discover a carefully written and thoughtfully prepared study of one of our most important social problems.

RALPH W. LOEW

The Gospels

The Nature and Purpose of the Gospels. By R. V. G. Tasker. Harper. 137 pages. \$1.50.

The author of this book, the professor of New Testament Exegesis in the University of London, adopts the newer theological-critical approach to the Gospels, which is rapidly replacing the older historical-critical method.

"Very little of what we call history is the record of a detached impartial observer of the actual facts; and the Gospels are not *primarily* history, but documents written to consolidate and stimulate the faith of the readers, which all the time are bringing out the theological significance of the facts they are recording."

The Church was active long before the Gospels were written. And the oral stage of the Gospel represented not only the facts about Jesus but the Christian interpretation of those facts. "Christianity began with doctrine. And there never has been such a thing as undoctrinal Christianity."

When the Gospels came to be written, each writer had his own point of view and interests. Mark "is shot through by doctrine, by a specific belief about the nature

of the person of Jesus and the significance of his life and death and Resurrection." Matthew's great theme is: "Jesus has fulfilled Jewish prophecy." Luke is most congenial to the modern mind because of its emphasis on the love and mercy of God and its attractive "social gospel." But "it does not enable us to see so fully as the others the tragedy and the atoning grief of the Messiah's Passion." John is "the gospel of the Word-made-flesh."

"The truth is that no one Gospel is a full presentation of Christian faith." The four Gospels are required reading. And in the reading of "the four canonical Gospels, which are to be distinguished but not divided," many will be helped to understanding by this little volume.

JOHN K. LINN

Jesus as a Jew

The Gospel According to Gamaliel. By Gerald Heard. Harpers. 154 pages. \$2.

Gerald Heard has again produced an extremely well-written book, a brilliant book, a provocative book, and yet a profoundly false book. He sought to produce an irenic book, yet he has not. "Anything," he says, "which will help Gentiles to understand how much their Christ owed to the Judaism of his day; anything which will help Jews to regard Joshua (the name he gives to Jesus throughout) as great with all the greatness of their beloved prophets, may do something . . . to help rid our civilization of one of its worst blots." It may achieve that purpose for a Jew. For according to Gamaliel, Jesus stood in the succession of prophets and was greatly beholden to Judaism.

Which, of course, is true. But there is more. And that which is more, Heard either stops short of or attacks violently. Paul suffers most at his hand, but Peter lags not far behind. "When that pupil (Paul), always headstrong, violent and impatient of authority, rejects his first trainer (Gamaliel), not in favor of the second (Christ), but in favor of a theory

which he has constructed about this second, his original master may call this not a change of authority, but the setting up of the self, disguised as another."

"It needs a very guarded pen not to write down such teachings as . . . a hybrid myth framed to entice the Gentiles and to divide the Jews." Such a pen was not brought to the writing of this book.

Yet I would recommend the reading of this book, but read the body of it first and the introduction after. It will interest you more that way.

JOHN H. SARDESON

Meaning of the Cross?

A Plain Man Looks at the Cross. By Leslie D. Weatherhead. Abingdon-Cokesbury. 187 pages. \$1.50.

Of the making of books by the pastor of London's City Temple there seems to be no end. Yet why should there be, so long as he continues to make good books?

This volume is for people who ask questions about the significance of Christ's death, and who want more understandable answers than are customarily given to such questions. The trouble with most theories and doctrines about what happened at Calvary is that they no longer say clearly what they were fashioned to say. Their language sounds strange to modern ears. Their thought forms and concepts are too alien to present-day experience.

Dr. Weatherhead's effort is to offer an interpretation of the Cross in ideas and words which will be meaningful to the modern Western mind, especially the lay mind. This task he performs very ably.

Of course it isn't the last word. No one will ever write the last word of explanation of that event on Golgotha. The atonement will always be long distances beyond every effort to make it plain. But unless repeated efforts are made to build bridges over which new generations may make their pilgrimages for truth, the faith will turn stale and merely formal.

REGINALD E. DOZER

Across the Desk

THE LUTHERAN greets its readers, their pastors and congregations with sincere good wishes for the season of which its date of issue is the beginning. Ash Wednesday, 1946, ushers in a period of devotions, the import of which must impress us all. Its supreme purpose is well stated by ULCA Secretary W. H. Greever on page eight of the 1946 Year Book. We quote: "The supreme purpose in the truest observance of Lent is to attain to a fuller understanding and a deeper appreciation of Christ the Saviour."

There is primary significance in the placement of the month of March in the Church's Calendar of Causes. It is assigned to none of our boards and agencies as are nine other months, but to the constituent congregations for emphasis on such planned administration of the means of grace as will deepen the piety of individual believers, and generate in them a more thorough loyalty to our Lord.

In the original exclusion of March from such forms of special emphasis as seek to familiarize the membership of our whole community of believers with the activities of its several departments, missions, education, and serving love, there was a definite basis, a kind of reciprocity by which congregations were encouraged by the Church as a whole to hold services of instruction for persons not active in the Christian way of life. But during the Lenten period what pastors commonly call their "prospective list" of persons and families are to be visited and urged to become active in local parishes. It is the logic of this emphasis that confirmation

of catechumens and reception of new members should be a climax of the season's preaching, teaching, and calls. "Accessions" is the predominating aim.

The financial projects of the season have been similarly localized, in so far as the normal circumstances of the ULCA's situation permit. The underwriting of parish improvements, the cancellation of indebtedness, and the provision of regular giving for salaries and the upkeep of congregational vigor are proper during the Lenten season. Congregations are more than permitted—they are urged—to put spiritual motivation back of the use of the solicited gifts of money.

Evangelism's Due Emphasis

A recent communication from the Board of Social Missions to pastors and church councils contains among other thought-arresting paragraphs one which stems from an operation of subtraction. You thereby become aware of the fact that nearly half a million of the ULCA's 1,282,103 confirmed members did not receive the Lord's Supper during the 12 months covered by the parochial reports published in our 1946 Year Book.

Obviously something is lacking in a ministry of the Word and Sacraments where so large a percentage of those entitled to the grace of the Holy Supper absent themselves from its reception. The percentage of 424,243 absentees (33 per cent) is an average. Many congregations show much higher appreciation of the grace bestowed upon the Holy Sacrament, and thereby balance other parishes whose communing fraction is not more than 50 per cent

of those enrolled as confirmed members.

The principles of Lutheranism restrain pastors and church councils from using the Lord's Supper for purely statistical purposes. Its benefits must be desired, and the reasons for its reception must be those set forth in the order of Confession and Absolution (commonly known as the Preparatory Service). It would be highly incongruous, and it might even be sacrilegious, to attach a specific reward or a too harsh penalty to failure to commune.

There is a group of explanations for the long continuance of this fault in our church life, the most common of which is incompetent and therefore inadequate knowledge of the Holy Sacrament's connections with satisfying faith in our Lord. This points to a serious neglect of such catechization as will enable a Christian to have sufficient reasons for confidence in his Saviour's love.

When one breaks down into constituent elements an attitude of the Church's membership that yields neglect of the most sacred of the believer's privileges, he is startled to discern the temporal, that is, the worldly entanglements that figure in the situation. Christ definitely declared, "Ye cannot serve God and Mammon." We seem to have a considerable constituency within our Church who are on such friendly terms with the world as to neglect the Kingdom of God. Such folk are only sporadically responsive to the claims of divine leadership, even when their own consciences accuse them. By human standards of judgment they are not really and completely converted. The proclamation of repentance has not received their "all out" response.

The Church has authority on the basis of which it can set forth the pri-

ority of the communion of saints over all other associations in this world. He who neglects, and in effect thereby shuns the associations with fellow believers for which the Lord's Supper makes one provision, endangers his citizenship in the Kingdom of God. The company of believers is not hypothetical and unreal. It is *the* assembly of the saints, *the* body of Christ, *the* agency that proclaims the Gospel and prescribes the way of life which the world's Saviour published and authorized.

Our Church has an obligation to this year's confirmed membership who neglect the provisions for their spiritual nourishment.

Lutheranism in Cuba

We confess to have read with some surprise the announcement that the Board of American Missions plans to establish a congregation in Cuba, the city of Havana being the selected site. It is the surprise of ignorance of the ecclesiastical conditions in the West Indies metropolis, and in no way a reflection on the foresight and wisdom of the ULCA's missionary qualifications.

Cuba, since 1901, has been an independent nation with a population in 1938 of 4,227,587. Havana is its largest city (population 568,913). The 1944 edition of the "Statesman's Year Book," from which our statistics are quoted, states: "There is no state church, though Roman Catholics predominate."

It is desirable that the principles of the Reformation be injected into all sections of Latin America, if only to accomplish the purposes of evangelical Christianity. Lutheranism is undoubtedly called upon to do its share in such enterprises in the western hemisphere.

Nathan R. Melhorn

The Lutheran

Ontario Church Provides Civic Officials for Town

Two successive mayors come from same congregation

The people of Preston, Ont., like the members of St. Peter's Church. They've named two of them to be mayors of the town in successive elections.

This appreciation of the civic capabil-



W. J. Pelz



H. G. Stockfish

ities of Lutheran laymen began back in 1932 when William J. Pelz was elected alderman. He had been a Baptist, but in 1926 was confirmed a Lutheran by the Rev. W. H. Knauff, pastor of St. Peter's, and has served three years on the church council. Now in his 55th year, 28 of which he has been a shoe machinery salesman, Mr. Pelz has found time to serve five years as alderman, three years as deputy reeve, one year as reeve and warden of the county, and five years as mayor. The last five were the most critical for in them the depression and war problems of a town of 6,000 inhabitants were on his shoulders.

He refused renomination as the town's chief executive, and Harold G. Stockfish, also a member of St. Peter's, who has been in the political scene of Preston for seven years, became mayor by acclamation.

Mr. Stockfish entered the municipal field in 1940 when he too was elected alderman. He was re-elected four times and then aspired to the office of reeve, which post he filled two years. He offered him-

self as candidate for mayor when Mr. Pelz declined the nomination.

Always active in church work, the 44-year-old mayor was president of his church's Luther League for a number of years and also served as treasurer of the Luther League of Canada.

He is superintendent of St. Peter's Sunday school, but politics is not going to replace his religious work. When elected mayor he declared, "I shall not let my political duties in municipal affairs interfere with my church duties and obligations, especially as superintendent of the Sunday school."

The families of these two men also are active in church work. Mrs. Pelz was president of the Ladies' Aid Society six years and now is in her fifth year as secretary of the organization. Their daughter, Lois, has held executive positions in the Canada Luther League and in Luther League camps.

Mrs. Stockfish is a teacher in the Sunday school, an assistant leader of the Children of the Church, and is president of the Women's Missionary Society.

St. Peter's Church is the oldest and largest in Preston. From it come three out of ten of the town's executives. In addition to Mr. Pelz and Mr. Stockfish, Mr. A. Triller also is serving as alderman. But the congregation is not limited to municipal officers. Mr. Karl K. Homuth, a member of parliament, is teacher of the Men's Bible Class.

Pastor Knauff is the 13th clergyman to serve St. Peter's since its organization in 1834. He has been there 26 years.

Epileptic Colony is Planned

The Good Shepherd Home, Allentown, Pa., has purchased 141 acres of farmland in Lower Macungie township as the first step in the establishment of a colony of mercy for epileptics.

Valued at approximately \$18,000, the

land is located near the intersection of the East Texas road and the Allentown-Reading pike. It replaces 213 acres condemned in 1943 by the United States Government for use of the Consolidated Aircraft Corporation.

The Rev. Conrad W. Raker, superintendent of the Home, said the land will be tilled and truck farming carried on to supply the Home.

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Wittenberg College Dean Retires After 40 Years Service

Dean C. G. Shatzer completes distinguished career as teacher



After serving more than 40 years, Dean C. G. Shatzer ceases his work at Wittenberg College, Springfield, Ohio. He has been granted a leave of absence for the second semester and will retire at the end of this academic year.

Born in Shelby, Ohio, Dec. 8, 1877, Dean Shatzer was graduated from Wittenberg in 1900. Four years later he received his master's degree from his alma mater, and in 1921 received his doctor of science degree from Susquehanna University.

Dean Shatzer returned to Wittenberg in 1901 after a year as principal of the Plain City High School. He organized the departments of biology and geology, teaching geology and geography for the past 13 years. For 30 years he served as dean of the college of liberal arts. He is a Fellow in the Ohio Academy of Science, of which he was president some years ago.

A faithful churchman, Dr. Shatzer holds membership in the Fourth Lutheran Church of Springfield. In 1923-25, he was executive secretary of the Lutheran Laymen's Movement for Stewardship of the United Lutheran Church. This past year he was president of the National Lutheran Educational Conference, a group with which he has been associated for many years.



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THE LANCE OF LONGINUS

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Dr. Grant appeals to all men to return to the practice of religion. Religion, he maintains, is not a set of opinions, views, ideas but is in its essence an awareness of God, an awareness which vitally affects our way of life and our contacts with our fellow men. **\$2.50**

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Laymen of Three Lutheran Bodies Meet to Discuss Co-operation

By ROBERT H. HEINE

INDIANAPOLIS—Laymen of United Lutheran, American Lutheran, and Missouri Synod churches met Feb. 18 in the Lincoln Hotel, here, to hear E. J. Gallmeyer, prominent Missouri Synod layman of Ft. Wayne, speak on the Lutheran Men in America movement. Mr. Gallmeyer is one of the 15 Lutheran laymen who

launched the movement in Pittsburgh last July. The purpose of the program is to intensify co-operative efforts among Lutherans.

Last October laymen of the ULC, ALC, and Missouri Synod met for the first time in the history of Indianapolis. Other meetings followed to pave the way for the dinner meeting Feb. 18. The movement is receiving enthusiastic support from laymen of all three general bodies.

MEMBERS of Trinity Church, Ft. Wayne, Dr. Paul H. Krauss pastor, gathered in 100 homes to hear their pastor and choir broadcast over radio station WOWO on Feb. 27, thus launching the 100th anniversary program of the congregation. About 28 adults gathered in each home to take part in the service.

MARS HILL CHURCH, Indianapolis, Dr. H. J. Brede pastor, has purchased four lots at the corner of Farnsworth and Roena Streets as the first step toward a new church building.

THE THREE-CHURCH parish of Portland, the Rev. W. C. Davis pastor, contributed \$3,224, or 42 per cent of its total expenditures, for benevolence in 1945. One congregation, Zion, contributed 52 per cent of total expenditures for benevolence.

EVERY MEMBER of Mt. Zion Church, of the Auburn parish, Dr. A. K. Trout pastor, is a subscriber for THE LUTHERAN. This active rural parish had a 10 per cent gain in communing membership in 1945, and averaged \$7.62 per capita for benevolence and \$19.19 for current expense.

GETHSEMANE CHURCH, Indianapolis, Dr. J. S. Albert pastor, has a new roof and a new oil burning furnace, both fully paid for.

ST. JOHN'S CHURCH, Kokomo, the Rev. O. H. Friedmann pastor, and Holy Trinity Church, New Castle, the Rev. W. J. Butt pastor, both became self-supporting as to salary, Jan. 1. The congregations were organized in 1932 and 1925 respectively.

ST. MARK'S CHURCH, Evansville, the Rev. A. R. Swasko pastor, has purchased a new 16 mm. sound motion picture projector and screen for educational activities.

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Rev. Frederick J. Sager, B.D., Assistant
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In the heart of the Wilshire district.
Morning Worship, 11:00 O'clock.

Great Truths are Interpreted For 100 Pastors at Seminar

By J. FRANK FIFE

BALTIMORE—Approximately 100 pastors representing synodical bodies in and around the capital, met for a Lutheran seminar in Missouri Synod's Christ Church, Washington. Speakers were Dr. Leonard Ludwig of the American Lutheran Church, Dr. Martin J. Heinecken of the United Lutheran Church, and the

MARYLAND Rev. Edgar Witte of the Missouri Synod. One in attendance observed, "It is a sign of integrity of our faith that leaves room for an open expression of various interpretations of the great truths of our faith. As we thought together, and talked with one another and broke bread at the table, we could not but feel that there is a 'unity of spirit in the bond of peace.'"

DR. FRANKLIN CLARK FRY spoke to the Lutherans of Washington at Keller Memorial Church, the Rev. Carl A. Simon pastor, Jan. 28. At this Lutheran World Action rally, Dr. Fry shared the experiences of his European trip.

Plans for the meeting included music by the National Lutheran Chorus under the direction of Dr. R. E. Snedrud. The chorus presented an a cappella sacred concert at Constitution Hall. On the program were compositions by F. Melius Christiansen, Johann Sebastian Bach, and P. I. Tschai-kovsky. The chorus rehearses regularly at Luther Place Memorial Church.

THIRTY-TWO congregations of the Norwegian, Augustana, and United Lutheran churches, the American Lutheran and Synodical conferences will co-operate in a program of visitation evangelism under the direction of Dr. Oscar Carlson. The project is sponsored by the Lutheran Ministerial Association of Washington and Vicinity. The Rev. L. Ralph Tabor is president and the Rev. Paul L. Reaser, chairman. According to statistics, the Lutheran churches of Washington have a constituency of

10,000. Conservative estimates indicate an additional 25,000 persons of Lutheran heritage and background.

ST. LUKE'S, SILVER SPRING, called the Rev. Robert E. Lee to be its pastor Jan. 15. Pastor Lee was discharged recently from the naval chaplaincy.

ST. PAUL'S, LUTHERVILLE, the Rev. H. R.

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DIVINE SERVICE 11:00 A.M.

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THE SERVICE 10:45 A.M.

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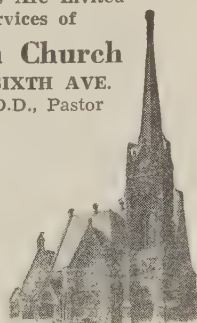
8:00 P.M.

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Spangler pastor, approved plans for the construction of a parish school building. The need for greater facilities for the educational and community activities of St. Paul's necessitates this structure.

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Rev. J. Russell Hale of Gethsemane Church, Keyport, N. J., as its pastor. Pastor Hale assumes his duties today and will be installed March 10.

DR. PAUL E. SCHERER addressed members of the Ministers' Union of Baltimore, Jan. 21, on "Preaching in the New Era." The first lecture was delivered in Mt. Vernon Place Methodist Church and the second in the Stafford Hotel. This meeting was sponsored by the Baltimore Ministers' Union and the Maryland and Delaware Council of Churches. Dr. John L. Deaton is president of the Council of Churches.

DR. O. FRED NOLDE addressed the Baltimore District Luther League on "Christian Strategy in a New World Order." Dr. Nolde pointed out that Christians must not stop their efforts toward peace simply because the fighting has ceased. "Christians must develop a strategy on four fronts—the inner front, the world church front, the peace treaty front, and the United Nations front," he said.

Making Church Effective Today Is Theme of Pastors' Conference

By WALTER M. BRANDT

Under the joint sponsorship of the Extension Service of the University of Michigan and the Michigan Council of Churches and Christian Education, 500 clergymen of all denominations met for their seventh annual convocation in the university's Rackham Building, Jan. 21-23.

The program provided broad coverage of matters of very deep concern to the church in this postwar period. Recognizing that the rapidity of change everywhere necessitated a restudy of almost every aspect of life if the Church's ministry was to be made effective, in meeting the world's needs today, the pro-



gram committee selected leaders of matured insight, factual knowledge and actual experience.

Dr. Luman J. Shafer, chairman of the Japan committee of the Foreign Missions Conference and one of four who formed the Federal Council's delegation to the Japanese Christians following the surrender of Japan, delivered the convocation address on "Christian Faith and the Dilemma of Our Times." In a second address he reported on "What We Found in Japan."

A series of four lectures on "The Protestant Principle" was delivered by Dr. Paul Tillich, professor of philosophical theology at Union Seminary.

Other features of the program were a symposium and discussion on "The Church and Industrial Conflicts," in which George W. Romney, general manager of the Automobile Manufacturers' Association, and Walter Reuther, representing the United Automobile Workers, CIO, participated, and a panel discussion on "The Far East to Date." Forums each day offered opportunity for pastors to debate their common tasks in the educational, evangelistic, and social action programs of the church.

IN METROPOLITAN DETROIT the organization of a Lutheran Service Council is becoming a reality. Fifty National Lutheran Council pastors and their congregations met in Salem parish hall Feb. 17, when they discussed the necessity of pooling resources.

SHIPMENT of many tons of clothing and bedding has been made from this territory to the warehouse of Lutheran World Relief, Inc., at Easton, Pa. Plans and programs for Lutheran World Action rallies are being set up in many sections of the state. Michigan Lutherans are determined to contribute their full share and more toward reaching and surpassing the National Lutheran Council's \$10,000,000 minimum objective. Pastor A. E. Wolf of Trinity, Kalamazoo, recently flung out this challenge to his people: "Wanted: 100 people to give \$10 each to Lutheran World

Action! Simple arithmetic shows that this would net \$1,000, and that leaves only \$252.40 to be contributed by the remaining membership of Trinity in order to meet the quota. This could easily be done in a year's time and repeated the second year! Let's go over the top and double our quota. There is no better way to demonstrate our love for Christ than to share what we have with those who have not—even to the point of personal sacrifice."

St. PAUL's, Detroit, the Rev. C. A. Jacobi pastor, experienced one of the most successful years in its entire history. All

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auxiliaries of the church enjoyed a marked gain in membership and finances. The Sunday school showed an increase of 27 per cent, and the church attendance surpassed last year's by 16 per cent. Improvements costing \$7,200 were completed recently and paid for in full. Salaries of pastor and organist were increased 15 per cent. The congregation decided to dispose of the present site and to seek a new location. Several sites are under consideration. It is hoped by next summer work will be under way.

USED CHOIR GOWNS

The Protestant Choir of the Penna. Industrial School, Huntingdon, Pa. would be most grateful for a gift of your used choir robes. Can use any quantity of either men's or women's with or without cottas, in all adult sizes. Alterations and repairs can be made in our own tailor shop. Write: Rev. M. C. Bottiger, Protestant Chaplain.

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The Morning Service at 11:00

Fellowship Supper at 5:30 P. M.

Luther Leagues at 6:30 P. M.

Evening Worship at 7:30 P. M.

L. Ralph Tabor, Pastor

FIRST ENGLISH, South Haven, the Rev. William Eckert pastor, closed the year with benevolence apportionment paid in excess, all bills paid, and a balance in every treasury. The big project was installation of a \$4,000 two-manual organ with 569 pipes. The congregation presented the pastor and his wife a purse and instructions to spend a month in St. Petersburg, Fla.

TRINITY, Ann Arbor, the Rev. Walter M. Brandt pastor, closed the year with benevolence apportionment paid in excess plus an additional \$400 distributed to boards and agencies of the ULC. More than \$800 was contributed to Lutheran World Action, and \$409 to Lutheran Student Center work in Michigan. The congregation is debt free and has an excess of \$6,000 in a special building expansion fund which, by vote of the congregation, will be increased to \$10,000 by the end of 1946.

Construction in Mississippi Continues Despite High Costs

By H. BRENT SCHAEFFER

High costs have not stopped building operations in Mississippi Synod, smallest body in the United Lutheran Church. Grace Church, Laurel and Trinity Church, Jackson, are engaged in projects totaling \$27,500.

Grace Church, where Dr. L. S. G. Miller, former missionary to Japan, is pastor, is constructing a \$7,500 parsonage and Trinity Church is raising

MISSISSIPPI \$20,000 for a new house of worship. The project

in Jackson, started seven years ago, included purchase of new property and erection of a new church building. Increased costs made previous estimates inadequate. To meet the increase, members of the church council subscribed \$12,000 toward the \$20,000 needed. In 1945, Trinity congregation gave an average of \$84 per communing member. The Rev. H. Brent Schaeffer is pastor.

FOR THE SEVENTH consecutive year, the

Mississippi Synod has paid its benevolence to the ULC in full. The quota for Lutheran World Action was paid 150 per cent. Amounts paid on pastors' salaries and total congregational expenditures have doubled in seven years.

CONGREGATIONAL ITEMS: Fire destroyed the shingle roof of Shady Grove Church. Although without a pastor, the congregation solicited funds, gathered materials, and put on a tin roof within three weeks. A new parish has been formed in Betheden, Shady Grove, Redeemer, and New Hope churches. Extensive improvements are being made to Providence Church, Smith county. The Rev. C. L. Irwin will leave St. John's Church, Louisville, and take up his duties at St. Paul's Church, Nashville, Tenn., April 1. The Rev. E. T. Beaver, former pastor of Grace Church, Laurel, who has been National Lutheran Council service pastor at Hattiesburg, will become pastor of Acacia Park Church, Chicago, Ill., March 15.

former pastor of St. Paul's Church; and the Rev. Samuel Kornmann, director of the Brooklyn Inner Mission Society.

St. Paul's congregation was organized in 1853 and worshiped until 1883 in a church erected at Rodney and S. First Streets. A church was erected on the present site with a parsonage adjoining in 1894.

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Brooklyn Church is Rededicated

By OLIVER POWERS

St. Paul's Church, in the Williamsburg section of Brooklyn, was rededicated Jan. 20. Completion of the work was reached about two years after a fire which destroyed the structure, Feb. 12, 1944.

The rebuilding involved an expenditure of over \$100,000. Insurance covered most of the cost.

Preacher at the dedication service was Dr. Paul C. White, secretary of the United Synod of New York. President of Conference Joseph B. Flotten brought greetings. The pastor, Dr. William G. Boomhower, was assisted by a son of the congregation, the Rev. Harry B. Krusa, Liberty, N. Y. Others taking part in the service included Dr. Samuel Trexler, former president of synod; Dr. J. G. F. Blaesi, pastor of St. Peter's Church, Brooklyn; the Rev. W. O. Bruckner, Passaic, N. J.,

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Address all communications to

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ANNUAL AWARD EDITOR

150 Fifth Avenue New York 11, N. Y.

Merged Churches Install Pastor

By CHRISTIAN P. JENSEN

SYRACUSE—The Rev. Viggo Swensen was installed pastor of the newly merged Lutheran Church of St. John and St. Peter here, Feb. 12. Dr. Frederick R. Knubel, president of New York Synod, gave the charge to the congregation and the Rev. Paul Tritschler, president of the Central Conference, gave the charge to the pastor and conducted the installation. The Rev. Christian P. Jensen, pastor of Zion Church, was liturgist.

THE REV. FRANK SHIMER, who became pastor of First English Church, Feb. 1, was installed March 3, by Pastor Tritschler.



The charge to the pastor was by the pastor's father, Dr. H. D. Shimer, pastor of First Church, Schenectady; and the charge to the congregation by Dr. Knubel. Pastor Swensen, who is president of the Lutheran Pastoral Association, was the liturgist.

Dr. F. C. MARTIN has resigned as pastor of Church of the Redeemer, effective April 31. He will retire from the active pastorate after a ministry of 41 years.

THE REV. EDMUND A. BOSCH, former chaplain in the armed forces, will become pastor of Zion Church, Utica, March 1. He succeeds the Rev. William C. Nolte who became superintendent and chaplain of the Lutheran Home for the Aged and Infirm at Clinton.

DURING the month of February, Redeemer and Holy Communion churches, Utica, co-operated in Sunday evening youth conferences. The leaders were: Mr. Franklin Fry of Hamilton College, Mrs. Arnold Keller, and Pastor W. J. Hamman, and Arnold Keller.

THE CENTRAL CONFERENCE will be held May 1, in Zion Church, Syracuse. A mass meeting will be held in the evening when Dr. N. M. Ylvisaker will speak.

Ministerium Raises \$194,556 For 1945 Lutheran World Action

PHILADELPHIA—The Ministerium of Pennsylvania raised \$194,556 for Lutheran World Action in 1945. Of this amount, \$2,009 is to be credited toward the 1946-47 quotas, the Rev. Earl S. Erb, synodical director of LWA, said.

Actually, therefore, the synod raised \$192,546 or 114 per cent of its \$168,841 minimum quota for 1945. Of the total amount, \$2,204 was sent directly to the National Lutheran Council by congregations and individuals.

The funds credited to 1946 quotas were gathered for Lutheran World Relief in the last few weeks of 1945.

Two MISSIONS achieved self-support as to salary aid, and two others became entirely self-supporting at the close of 1945. In the first category are Holy Trinity, Manasquan, N. J., and Redemption, Philadelphia. Entirely self-supporting are Holy Trinity, Maple Shade, N. J., and Redeemer, South Langhorne.

THE MINISTERIUM has exceeded all previous records for payments on apportionment for the second successive year. The total paid was \$507,238, representing 92.2 per cent of the \$549,635 goal.

A LEGACY of \$11,000 from the late Rosa Emerick was received by the Ministerium, it was announced at a meeting of the synod's executive board, Jan. 16, in the Muhlenberg Building. The board also approved the request of St. Michael's Church to withdraw from the German Conference and to be assigned to the Philadelphia Conference.

A TOTAL of 2,230 men and women from 296 congregations were enrolled in 29 leadership training schools throughout the Ministerium last fall. A large proportion of students completed full-course requirements and received credit cards for their achievement.

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tendered a surprise reception, Jan. 30, in honor of their 25 years' service to Christ Church, Upper Darby. Mrs. Wagner has been especially active in promoting the musical ministry of the church. The congregation showed its appreciation of their service by presenting them a six-piece silver service, an eight-day clock, a box of silver dollars and other items.

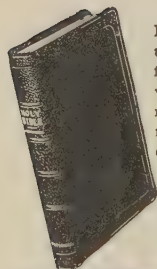
An attractive display, featuring large pictures of Dr. and Mrs. Wagner, occupied a prominent place in the fellowship hall of the church at the reception.

NINE STUDENTS who plan to enter the ministry were interviewed by the Ministerium's student work committee Jan. 18,

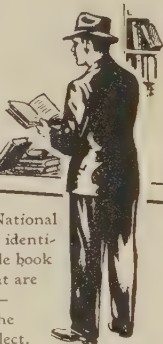


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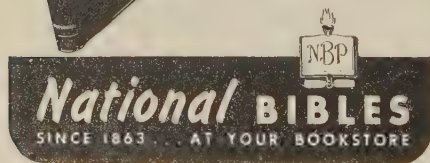
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in the Muhlenberg Building. Forty-three were interviewed at Muhlenberg College, Nov. 16, and 31 at the Philadelphia Seminary, Nov. 30.

The Rev. M. Luther Hocker and his wife were tendered a reception on the 25th anniversary of their pastorate at Zion Church, Whitmarsh, Feb. 6. About 140 persons, including five neighboring ministers, were present. A vocal and instrumental program was rendered by the choir. The invited clergymen made short addresses. The program closed with the reading of a poem composed for the occasion by Mrs. Percival Theel and the presentation of the congregational purse of \$350 by Mr. Belding B. Slifer.

Seminary Receives Navy Award

An award for meritorious service was given the Philadelphia Seminary by the U. S. Navy, Feb. 26, at the seminary's 82nd commencement in the Schaeffer-Ashmead Memorial Chapel.

Comparable to the Army-Navy "E" award to industrial firms, the honor was bestowed upon the seminary in appreciation of its co-operation in the chaplain training program during the war. Started early in 1944, the program, under which

23 students were enrolled, ended Feb. 26. Last student chaplain to be graduated was Matthew Kerestes, Mt. Carmel, Pa. He, and six civilian students received bachelor of divinity degrees from President Paul J. Hoh.

Graduates and the boards or churches to which they have been called are Paulus G. Alberti, Philadelphia, to the Board of American Missions; Frederick H. Bartelt, Passaic, N. J., to the Board of American Missions; George M. Bass, Philadelphia, to Messiah Church, Downingtown, Pa.; Floyd F. Buchholz, Webster, N. Y., to St. Paul's

Church, St. Johnsville, N. Y.; Robert J. Goeser, Burlington, Iowa, to a fellowship at the seminary; and Carl W. Weber, Camden, N. J., to St. John's Church, Catawissa, Pa.

The degree of master of sacred theology was conferred upon the Rev. John D. Newpher, junior fellow at the seminary, who left to become pastor of the Audenried-Beaver Meadows parish on the territory of the Ministerium of Pennsylvania.

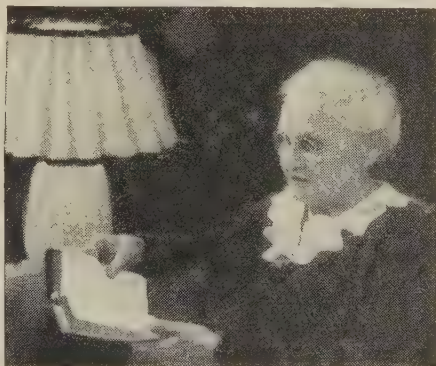
Dr. Nathan R. Melhorn, former editor of *THE LUTHERAN*, was the commencement speaker.

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DECEASED

Franklin Gilbert

The Rev. Franklin Gilbert, 78, of East Berlin, Pa., died Feb. 7, after being confined to his bed for only a week. He retired from the active ministry 16 years ago after a 35-year pastorate in parishes of Indiana, Iowa, Illinois, Virginia, Maryland and Pennsylvania.

He was born in Cincinnati, Ohio, and graduated from the German Theological Seminary at Chicago, Ill., in 1897. Surviving are his sons, Raymond, of Lansdowne, Md., and Livingstone, of Hanover, Pa.

Interment was in Loudon Park cemetery, Baltimore, Md., following services in St. David Union Church, near Hanover. Officiants were the Rev. Snyder Alleman, the Rev. A. M. Hollinger, and the Rev. L. D. Folkemer.

Heinrich P. Hansen

The Rev. Heinrich Peter Hansen, 68, retired pastor of St. Mark's Church, Hackensack, N. J., died Jan. 30, at Cohocton, N. Y. He was born in Schleswig-Holstein, Germany, and was ordained by the New York Ministerium, Sept. 8, 1901.

During a 43-year ministry he served churches in Brockport, N. Y.; Cohocton; New Kensington, Pa.; Conestogo, Ontario; Walsh, Ill.; Cartaret, N. J.; and Hackensack. While in New Jersey he served three years as president of the New Jersey Conference of New York Synod, and for a number of years was a member of the board of Kinderfreund Orphans' Home, Jersey City.

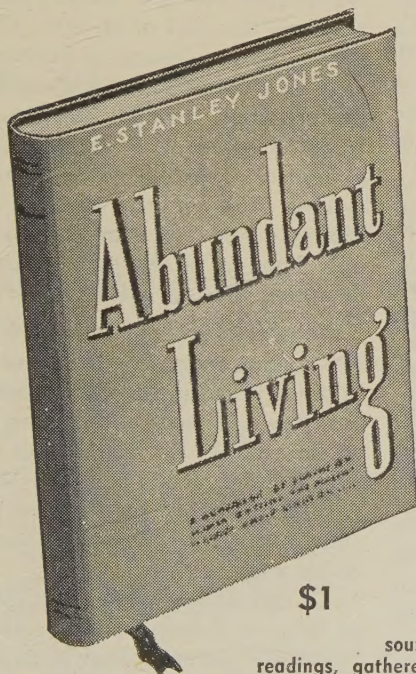
Surviving are his widow, Mrs. Anna Jentsch Hansen; daughters, Mrs. Lydia Athay of Moonachie, N. J.; Mrs. Hermione Butler of Decatur, Ill.; and Miss Helen Hansen of Hackensack; and sons, Major Henry Hansen of New York City; Theodore of Williamsville, Arthur and Walter, both with the U. S. Army in Japan. Services and interment were at Zion Church, Cohocton, Feb. 2.

Carl C. E. Holm

The Rev. Carl Christian Eberhard Holm, former treasurer of Canada Synod, died at his home in Conestogo, Ontario, Oct. 5. He was born on the island of Ruegen off the coast of Germany in 1860 and came to the United States in 1886. Following his ordination in Pennsylvania in 1888, he served parishes in Williamsville, N. Y., and North Easthope, Wellesley and Gandshell in Ontario. He served as treasurer of Canada Synod from 1912 to 1940, and was on

the staff of Waterloo College and Seminary from 1914 to 1917. Surviving are his widow, a son, Reiner of Detroit, and two daughters, Mrs. Stanley Wilson, and Mrs. Floyd Dumas, both of Detroit. He was buried Oct. 8, following a service in St. Matthew's Church, Conestogo.

Send to Division of Welfare, National Lutheran Council, 237 Madison Ave., New York City, names of all Lutherans in U. S. Veterans' Hospitals.



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in conclusion

ACCORDING TO THE OLD STORY of the flood, God once decided that it was a mistake ever to have made man. In looking over the records of the last 30 years, we are likely to agree. What quarrelsome, destructive creatures we have been!

Of course the way we escape from this pessimistic estimate of ourselves is by arguing that it is some other men—not we—who do the damage. People like us, we conclude, are mostly decent, generous, hard-working individuals. A mother, for instance, who brings up a family, sacrifices her strength and comfort constantly without complaint. Is she a sinner?

THE MISTAKE HERE—according to Christian thinking—is in comparing ourselves with one another to determine who is good and who is bad. Christians must compare themselves with God, who is perfect goodness. By this test we find ourselves pitifully weak, not so much in our intentions as in our ignorance regarding what is best for us to do.

Many a mother blunders badly into spoiling her son when she is trying hard to bring him up right. America surely has good intentions regarding world peace. But our nation's will to do well is perverted by subtle selfishness, lack of understanding, even by our sense of righteousness.

There's something tragically wrong with us. We shall never get anywhere until we admit it. This wrongness isn't something we can cure by conferences, 10-point programs, or even by education. By our own strength we can never right this wrong. Our only hope

is—in total despair—to turn ourselves over to God.

THEN THE GOD who made himself known in Christ on Calvary takes possession of us. We live by his grace not by our strength. This is the true Christian experience which must be renewed each day. Each day we acknowledge our human weakness and dependence on God's strength. In this experience we are purged of pride which is the root of all evil. Christian virtues have a chance to develop in us.

To talk about the world's affairs being set right through co-operation of "men of good will" is sub-Christian nonsense. Teaching everyone the Golden Rule or the Sermon on the Mount would not overcome evil. Our only hope is in the experience of redemption through faith.

WE EXPECT NO EASY VICTORY for God's will among men. Yet we must be out in the field of human affairs, using whatever strength God gives us for doing his will as he reveals it. We cannot see the whole design of his purpose. We know only that *without* him we are hopeless sinners and *with* him we become agents of his will.

We can test ourselves, in a rough sort of way, to determine how actively the process of the indwelling of God's grace takes place in us. Our passion to serve our brothers, our eagerness to bring Christian truth to others, our willingness for costly sacrifice—these are evidences that God works in us.

Here endeth our Ash Wednesday sermon.

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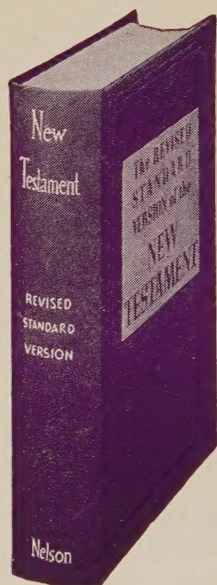
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